CAUSATION, CORRELATION AND LIBERATION IN ABHIDHAMMA
(An Analysis of Paṭṭhāna nyāya)

DOCTORAL DISSERTATION
in full requirements by the

Department of Philosophy and Religion
California Institute of Integral Studies

Ana Perez-Chisti,
11 Los Amigos Court
Orinda, California 94563
510-245-2250

Chair: Dr. Rina Sircar

UMI Number: 9940037

UMI
300 North Zeeb Road
Ann Arbor, MI 48103

Abstract for UMI

The Abhidhamma brings a student of Buddhism immediately into the subjects of the ultimate realities, causation, correlation and liberation. These are the indispensable subjects for the understanding and realization of the teachings of the Buddha.

The primary object of this treatise is to illuminate terminology extracted from the Theravādan Pāli texts concerning the objects of mind, Causal Genesis (*paṭiccasamuppāda)*, and correlation (*paṭṭhāna-nyāya)* found in the Abhidhamma's seven composite volumes.

With these methods students of Buddhism are able to integrate knowledge and practice for a number of useful reasons:

1) It will give insight to student about the Buddhist Doctrine.
2) It will point to the underlying unity of expression between apparently divergent definitions, thus promoting simple understanding.
3) It will establish a practical guide toward harmonized living that is essential to attain the goal, *Nibbāna*, the 'summun bonum' of Buddhism.

The focus of this treatise is on the application of methodology that brings to the forefront the virtuous attributes (*guṇas*) of the Dhamma, particularly that which belongs to this life (*sandiṭṭhiko*). The student of Buddhism can realize the value of causation and correlation theory in the present moment applying directly what has been conveyed in the ancient canonical Burmese Pāli Theravādan texts.

The full contents of the Abhidhamma Piṭaka have been sourced and approached in a prioritized fashion including the Dhammasaṅganī, Vibhaṅga, Dhātukathā, Puggalapaññatti, Katthā-vatthu, Yamaka, and Paṭṭhāna. Each of the seven texts, when studied in a clear order have a specific and distinct developmental composition for guiding a student to clear objects of mind which detail the causes of suffering. This process forms the auxiliary framework for tranquillity and insight (*samatha* and *vipassanā)* meditation practices.

How we, as learners of Buddhism connect to the causal sequence, interpret the material in present time, and structure the objects of mind formed by a contemporary framework is a spiritually inspiring activity and recognized in Buddhism as a noble pursuit. Every individual will eventually find their Path to realization. The Path that benefits the individual the most is the one that is won through experience. The Great Teacher indicated this when he spoke to his disciples about the benefits of the Dhamma (*ehipassiko)*.

All knowledge won by experience is truly of great value not only because it regenerates and vitalizes the life but because it flows to others in an unending stream of compassion. It is here that the philosophy of Buddha is handed down to posterity and is honored.

CAUSATION, CORRELATION, AND LIBERATION IN ABHIDHAMMA

An analysis of the Paṭṭhāna-nyāya

By Ana Perez-Chisti

(Oral Defense Completed: November 17, 1998)

A dissertation presented to
The Graduate Faculty of the California Institute of Integral Studies
School of Asian and Comparative Studies

In partial fulfillment of the requirements for
The degree of Doctor of Philosophy and Religion
With emphasis in Buddhist Psychology

R Sircar 11/17/98
Rina Sircar, Ph.D., Committee Chair
Faculty, Philosophy and Religion Dept.

S. D. Good 11/17/98
Steven Goodman, Ph.D., Faculty
Philosophy and Religion Dept.

James Ryan Nov. 17, 1998
Jim Ryan, Ph.D., Faculty
Philosophy and Religion Dept.

Varasambodhi 11/17/98
Bhikkhu Varasambodhi, Ph.D.
Taungpulu Kaba-Aye Monastery
Boulder Creek, California

DEDICATION AND ACKNOWLEDGMENTS

I dedicate this entire effort to my beloved mentor Dr. Rina Sircar. Her life dedication and teaching of the Abhidhamma has truly inspired the minds and hearts of many beings and I am fortunate enough to be one of them. She has faithfully functioned in her post for twenty three years as a Professor as well as holding the World Peace Fellowship Chair in Buddhist Studies at the California Institute of Integral Studies. She, in her humble manner, has passed on knowledge, insight, and tranquillity while gently holding the spiritual transmission of her sainted teachers: "The Wildflower Monk" Taungpulu Sayadaw of Burma, as well as the teachings from her academic mentors Aggamahāpaṇḍita U-Thittila and the Mūla Paṭṭhāna Sayadaw U-Nārada of Rangoon.

Our days with Rina have been filled with study, recitation, meditation, and delicious tea and meals. She took every opportunity to nurture us on every level until our absorption in Abhidhamma was clear to us. She energetically helped us investigate the Dhamma immersing us ever deeper within this psycho-ethical system. We had long hours of discussion. We meditated at her retreats practicing mindfulness. We walked together and shared our hearts. She is a true "boon" mentor. Her unselfish goodwill toward all is pervasive.

I place fragrant flowers at her sweet feet. In honoring Rina, we honor her sainted teachers, and in honoring her sainted teachers we honor the Theravāda lineage, and in honoring the Theravāda lineage we honor the Buddha, the Dhamma and the Sangha and to this I eternally bow with heartfelt gratitude.

I would also like to thank Dr. Steven Goodman for his inspired teaching and encouraging support throughout all these many years of study as well as all other teachers at CIIS who enriched my studies on so many levels. I especially thank Sara Morgan who patiently read through my treatise offering suggestions as only a loving friend can give to another.

Contents

PREFACE

The indispensable condition for understanding and realization of the teachings of the Buddha is shown in the science of causality, correlation leading to the goal *Nibbāna*. Causality shows the conditionality and dependent nature of the uninterrupted flux of manifold physical and psychical phenomena of existence, and correlation reveals the method of the invariable working support system. Mental and material phenomena are addressed in the composite seven volumes of the Abhidhamma. The seven texts, are critical to the Burmese Theravāda tradition and are foundational to students of Buddhism.

The primary object of this work is to illuminate terminology and the objects of mind behind the meaning of Causal Genesis (*Paṭiccasamuppāda)* and correlation found in the Abhidhamma work known as Patthāna while remaining within the framework of ancient and contemporary Pāli Buddhist canonical literature. This will be accomplished primarily by the clarification from the Abhidhamma Piṭaka.

The purpose of this work is to integrate these doctrines for a number of useful reasons:

1) It will allow us to better understand the Buddhist doctrine while at the same time,

2) point to the underlying unity of expression between apparently divergent definitions, thus promoting simple understanding and

3) it will establish a practical guide toward harmonized living which is an essential tool to attain the goal, *Nibbāna* the 'summun bonum' of Buddhism.

In order to accomplish this task, I am focusing on the application that brings to the forefront the virtuous attributes *(gunas)* of the Dhamma, particularly that which belongs to this life *(sandiṭṭhiko)*. This is the second attribute of the six virtues of the Dhamma, the others being the following:

1. *Svākkhāto Bhagavatā Dhammo*-the well proclaimed Dhamma of the Buddha,

2. *Sandiṭṭhiko*-that which belongs to this life (as stated already),

3. *Akāliko*- yields results at any time,

4. *Ehipassiko*- challenges critics to come and see the truth,

5. *Opaneyyiko*- gives proper and close guidance and

6. *Paccattaṁ veditabbo viññūhi*- is to be realized by every wise person.[1] The application of the second virtue will indicate how the practitioner of Buddhism can realize the value of the causation and correlation theory in the present moment, articulated and brought forward in the Burmese Pāli Theravāda tradition. The approach that exists in the Abhidhamma has formally been articulated in a cataloguing style and numerical method, thus appearing out-dated and inaccessible to the beginning student of Buddhism. This treatise will be contemporarily verbalized and each term comparatively defined. When necessary, the cataloguing format identified by Venerable Sāriputta, one of the first enlightened chief disciples of the Buddha, will be used in view of respecting order and clarity of developing principles.

---

[1] Win 1985, 42

Contents of the Abhidhamma Piṭaka

There is a consensus of opinion among scholars that one will find in the Abhidhamma Pitaka of the Pāli Canon seven books. In the format studied with Dr. Rina Sircar, the texts have been approached in the following order to appreciate the importance of Causal and Correlation Theory. The author will give an account of the texts in the order of which it was suggested by Dr. Sircar a student study them: the Dhammasaṅgani, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, and Patthāna. Out of these seven books the Patthāna is considered by the teachers of the Burmese Pāli Theravādan Buddhists as one of the greatest in illuminating the methodology on causation and correlation and the most technically structured document and therefore complicated to understand. It is of particular importance to note that Patthāna has traditionally been apprehended under the guidance of a skilled scholar who is also a practitioner of tranquillity and insight (*samatha* and *vipassanā)* meditation. The author has respected and continued the tradition of this model under the tutelage of Dr. Sircar.

Each of the seven texts, when studied in a clear order as stated above, have a specific and distinct developmental composition for guiding the student to clear objects of mind which detail causes of suffering forming the auxiliary framework for meditative practice. The texts are summarily defined as follows:

1) In the Dhammasaṅgani, (Compendium of States of Phenomena*)*, there are four divisions, viz. A) classification of consciousness, B) of matter, C) the summary, and D) the elucidation. In the classification of consciousness, there are:

A) 8 classes of moral states (*kusala*) arising in the sensuous universe (*kāmaloka*),

2 classes of immoral states (*akusala*),

16 results of good (*kusala*), 7 results of evil (*vipāka*),

11 inoperatives (*kiriya*),

5 classes of moral states arising in the universe of attenuated matter *(rūpaloka)*,

5 results thereof (*vipāka*),

5 corresponding inoperatives (*kiriya*);

4 classes or moral states arising in the immaterial universe (*arūpaloka*),

4 results thereof (*vipāka),*

4 corresponding inoperatives (*kiriya),*

4 transcendental states *(jhāna),*

4 results *(vipāka)* there of, and

89 classes in all, constituting the divisions of consciousness. This section is also called the 'Chapter on States of Consciousness'. These chapters are technically called recitals.[2]

B) Next comes the classification of matter, otherwise known as 'The Chapter on Matter' in which matter is classified in detail after the table of contents, laid down under a unitary method *(eka-rāsa),* [3] dual method and so on in groups of ones, twos, threes, etc.

C) Following is a summary by way of roots, aggregates, sense doors, planes of existence, effect or meaning, cause, cause of text, name, sex and therefore is called 'Summary'.

D) Closing is a chapter of commentary ending with the couplet of the unwholesome (*akusala*) and the wholesome (*kusala*) states, explaining the meaning of the three Pitakas, (the Abhidhamma, Suttas, and Vinaya, that constitute the Buddha's word.

[2]In extent of utterances, it exceeds 6 recitals (bhanavara) usually consisting of 250 stanzas of 32 syllables, a stanza consisting of 4 feet of 8 syllables each, yet regarded as endless and immeasurable when expanded.
[3] *Eka-rāsa* details the desired unitive intention of the Buddha when developing an exposition. See page 13 of this chapter.

2) Vibhanga, (Classification of Species). This text consists of 18 parts, such as the: Classification of mind (*citta)* and matter *(rūpa*) into aggregates (*khandhas*), distinguished further into the following catagories:

1. Sense-organs (*āyatānas),*
2. Elements (*dhātus*),
3. Truths (*saccas*),
4. Controlling faculties (*indriyas),*
5. Causal genesis (*paṭiccasamuppāda*),
6. Applications in mindfulness (*satipaṭṭhāna),*
7. Supreme efforts (*samma-padhāna*),
8. Steps to supernormal potency (*balas),*
9. Factors of wisdom (*paññā),*
10. Paths (*magganas*),
11. Absorption's (*jhānas*),
12. Infinitudes (*Brahma-vihāras*),
13. Precepts (*pañca, aṭṭha, dasa sīlaṁ dhammaṁ)*
14. Analyses (*paṭisambhidā),*
15. Knowledge *(ñāna),*
16. The minor subjects and
17. The essence of Law and
18. A concise overview of the Buddhist universe.

Of these, the aggregates are classified by the three methods: *Suttanta*-classification, Abhidhamma-classification, and the commentary. (The text occupies 5 recitals.)

Next the sense organs and other material phenomena are classified also by the threefold method. (This exceeds one recital.) The classification of the elements occupies

two recitals, likewise that of the Four Facts or Truths. There is no *Suttanta* method in the classification of the controlling faculties. (This text exceeds one recital.) The classification of Causal Genesis occupies (6 recitals), but there is no commentary. The classification of the applications in mindfulness (*Satipaṭṭhāna)* (exceeds one recital), likewise that of the supreme efforts, steps to supernormal potency, factors of wisdom and paths. The classification of the absorptions (*Jhānas)* (occupies 2 recitals); that of the infinitudes (exceeds one recital). In the classification of the precepts there is no *Suttanta* method; it exceeds (one recital), likewise that of the analysis. The text on knowledge is subdivided into 10 parts. It occupies (3 recitals). The classification of the minor subjects is also subdivided into 10 parts, it occupies (3 recitals). The classification of the 'heart of the *Dhamma'* is subdivided into 3 parts and exceeds (2 recitals). All together the *Vibhaṅga* occupies (36 recitals).

3) Dhātukathā, (Discourse on the Elements), This book consists of 14 parts:

1) The grouped and the ungrouped.

2) The ungrouped by the ungrouped.

3) The grouped by the ungrouped.

4) The grouped by the grouped.

5) The ungrouped by the grouped.

6) The associated and the disassociated.

7) The disassociated by the associated.

8) The associated by the disassociated.

9) The associated by the associated.

10) The disassociated by the disassociated.

11) The associated and the disassociated by the grouped.

12) The grouped and the ungrouped by the associated.

13) The associated and the disassociated by the ungrouped and

14) The grouped and the ungrouped by the disassociated.

The Discourse on the Elements attempts to determine whether, and to what extent phenomena are included or not included in the schemata of aggregates, sense bases and elements and whether they are associated with them or not associated with them. This text exceeds 6 recitals.

4) Puggalapaññatti, (Description and Classification of Individuals) This text contains 6 headings dealing with formal definitions of different types of individuals: concepts of aggregates, of sense-organs, of elements, of realities, of controlling faculties, of the person. The first part deals with single types of individuals, the second with pairs, the third with groups of three. The extent is (5 recitals).

5) Kathāvatthu, (Subjects of a Discourse, Arguments). In this text a student will find the discussion of the points of controversy between the early Buddhist sects, and the defense of the Theravāda viewpoint. It discusses 1000 *suttas* - 500 orthodox and 500 heterodox. In extent of utterance, as rehearsed at the Third Council of master Theravādan sages, whose president was Moggaliputta Tissa, one of two enlightened disciples of the Buddha. This gathering was convened in Patna, India by the Emperor Asoka in the Third Century B.C. The utterance was of the length of the *Dīgha Nikāya* (The Long Discourses).

6) Yamaka, (Phenomena of Opposites, Character of Pairs). This text has the purpose of resolving ambiguities and defining the precise usage of technical terms. It is called the "Book of Pairs" because it employs throughout its contents pairs of questions that approach the subject under investigation from converse points of view. The text is divided into 10 parts:

1. Roots (*hetus*),

2. Aggregates *(khandhas)*,

3. Sense-organs (*āyatanas)*,

4. Elements *(dhātus)*,

5. Truths *(saccas)*,

6. Coefficients (i.e., body, speech and thought. Breath is called *'sankhara'* because it is accomplished by the body; initial and sustained applications of mind are also called *sankhara* because they are accomplished by speech; and the remaining mental coefficients are called *'citta-sankhara,*[4]*)*

7. Latent bias, *(āsavas)*

8. Consciousness (*citta*),

9. Doctrine (*dhamma*), and

10. Controlling faculties *(indriyas)*.

It occupies (120 recitals).

7) Patthāna, (the Great Book on Conditions*)*. In this important text causation and correlation of phenomena are examined. The special contribution of the Patthāna is the elaboration of a grid divided into twenty-four parts by way of relations *(paccayas)* for plotting the causal connections between different types of phenomena. This grid offers insight into the greater matrix of the entire Abhidhamma Piṭaka. The conditions are:

1) Root condition (*Hetu paccaya*),

2) Object (*Ārammaṇa paccaya*),

3) Predominant principles (*Adhipati paccaya)*,

---

[4] Ñāṇamoli 1995, 398

4) Contiguity or immediacy (*Anantara accaya*),

5) Direct immediacy (*Samanantara paccaya),*

6) Conascence or coexistence (*Saha Jāta paccaya*).

7) Mutuality of reciprocity *(Aññā-m-añña paccaya),*

8) Support or dependence (*Nissaya paccaya),*

9) Sufficing condition *(Upanissaya paccaya),*

10) Pre-existent or prenascence (*Pure Jāta paccaya*),

11) Post-existence or post-nascence (*Paccā Jāta paccaya),*

12) Frequency or repetition *(Āsevana paccaya),*

13) Kamma *(Kamma paccaya),*

14) Kamma result (*Vipāka paccaya*),

15) Nutriment *(Ahāra paccaya*),

16) Controlling faculties (*Indriya paccaya),*

17) Absorption (*Jhāna paccaya*),

18) Path (*Magga paccaya*),

19) Association *(Sampayutta paccaya),*

20) Dissociation (*Vippayutta paccaya*),

21) Existence or presence (*Aṭṭhi paccaya),*

22) Non-existence or absence (*Naṭṭhi paccaya),*

23) Abeyance or disappearance (*Vigata paccaya*),

24) Non-disappearance (*Avigata paccaya).*

This text has four great divisions: origination according to the positive methods, origination according to the negative method, origination according to the positive-negative methods and origination according to the negative-positive method. There are three catagories of positive, (the triplets) and they are 22 in number. Some examples of

these methods can be found in how mental properties that are examined as root-condition, or non-root-condition deduce to harmful or harmless states, of these there are 100 such couplets in all. 'States either partake of knowledge or not,' and contain 'insight into destruction and insight into non-origination.' The others are the 42 *Suttanta* couplets.

Stated above, of these 22 triplets and the 100 couplets taught by the omniscient Buddha are the directly spoken words of this Enlightened Being on causation and correlation concerning the twenty-four conditions and they form the table of contents for comprehending the seven texts composing the Abhidhamma Piṭaka.

The couplets were laid down by the Venerable Sāriputta. This textual organization was organized not from his self-knowledge, but gathered from the *Eka-Nipāta* (one section) and the *Duka-Nipāta* (two sections) of the Anguttara-Nikāya. Also included were the Sangiti and Dasuttarasuttantas of the Dīgha-Nikāya, in order to help the students of Abhidhamma in their references to the Suttantas. In the remaining chapters the Abhidhamma (proper) is expounded until the couplet of the 'harmful' and the harmless is reached.

The Reason for undertaking this research

According to tradition, the written texts were notated in Pāli five hundred years after the spoken word by the sages such as the Venerable Sāriputta and Sakyamuni Buddha who received it in oral transmission from the Buddha Kassapa. It is said there is no difference between the Supreme Buddha and the manifesting Buddha as regarding words. The textual order of the Abhidhamma originated with Venerable Sāriputta; the numerical series in the Great Book - Patthāna was also determined by him. In this way

the Elder, without spoiling the unique doctrine, laid down the numerical series in order to make it easy to orally learn, remember, contemplate and teach the Law.

The method in which the contents of Abhidhamma, and most certainly the Patthāna, was laid out often brought adversarial forces, such as the early Christian missionaries. They copiously wrote their misunderstandings of Buddhist doctrine and critiqued the Abhidhamma system of the Theravāda elder's analysis in the Tikas and Mahātikas as being limited, imperfect as a religious system as well as culturally bound.[5]

The seven texts teem with lists which when studying them become difficult to hold in the memory in view of contemporary standards that have moved away from oral transmission. A student will find little or no commentary written within the Theravāda transmission that opposes or philosophically contradicts the format that the scholars in Abhidhamma (*Abhidhammikas)* and Sayadaws have developed up to this day. This has proven to be beneficial for mental clarity of terminology and development of insight. The system of causation and correlation that are presented in Abhidhamma unfolds ultimate truths and theological and philosophical arguments do not change these truths. These teachings are considered by the Burmese Theravādan Buddhists as sacred in supplying functional tools toward one's liberation from suffering. Therefore the ordered category style permits a student's approach to remain unconfused.

The aspects of causation and correlation detailed in the Abhidhamma will not be disputed as stated above. What will be carried to the forefront of this treatise will be the

[5] Cousins 1995. Earliest Buddhist and Madhayamaka. Indo-Iranian Journal. Vol. 38. 76-79

collated terms gathered from the research of past and present scholars in the field. Included as well will be the contemporary translation from Pāli by the author who will preserve the living substance of causal theory and conditioning and conditioned relations reflected in the framework of early Buddhist canonical literature. This process will form the substance of this commentary.

Viewed from outside [6] Buddhism can be regarded as a system of metaphysics; viewed from within [7] as a form of reality which is applicable to the present moment, it is empiricism. In so far as the metaphysical expression, that which relates to the transcendent or supersensible, and which is disclosed upon the path of an individuals inner experience, this was not rejected by the Buddha. It was only rejected when the system was taken as pure speculation. Therefore the author regards the epistemological theory of causation to be toward the greater soteriological end. Reflected in this treatise is the author's personal quest for liberation built on the framework of inner experiences born from meditative practices. Therefore the approach corresponds to the state of mind guided by reason and reflection (*vitakka-vicāra).* How we, as "learners" of Buddhism connect to the causal sequence, interpret the material in present time, and structure the objects of our mind formed by a contemporary framework is a spiritually inspiring activity and recognized in the schools of Buddhism as a noble pursuit. As Lama Anagarika Govinda says: "Every individual must [himself or herself] tread the path of realization, for only the knowledge that is won by experience has living, life-giving value. It is here that the Philosophy of Buddhism is distinguished". [8]

---

[6]The term 'Outside' taken from a linquistic term, phonetic (ETIC) relates to the outsiders or researchers objective scientific description.
[7]The term 'Within' taken from phonemic (EMIC) relates to the manner in which practitioners of Buddhism, in this instance, describe themselves.
[8] Govinda 1969, 36. The brakets reflect the author of this treatise.

In keeping with academic requirements the author has translated portions of the Dhammasaṅgaṇī, Vibhaṅga and Paṭṭhāna from the Pāli. These will be found in various translations of terminology found in the conditions (*paccayas)* and their correlation's, thus providing some relevant analogies for the contemporary audience and revealing pertinent psychological information for our times. For example: one area of subtle meaning uncovered in the translations of two *paccayas: Anantara paccaya* which is translated by the Pāli Text Society to mean 'contiguity condition' and *Samanantara paccayas* to mean 'proximity condition'. They are regarded as the same in the PTS translation. However, revealed in the Sanskrit root an inner and outer meaning elucidates the Pāli ablative form indicating how the term '*san-anantara*' takes on a differentiating function. *Anantara paccaya* reveals the 'inner' state of consciousness contrasting with its concomitants when it dissolves. This gives evidence to how contrasting phenomena connects when another consciousness arises without any time gap as well as a type of thought form movement. Whereas in *samanantara paccaya* this refers to the 'outer' immediacy of similar states of consciousness and mental concomitants associated with it and therefore more equal in nature, allowing the condition of the immediately following stage in the process of consciousness to arise. This gives evidence to the conditions of movement in material form. Both show the same process of continuity but one from the inner contrasting vantage point and the other from an outer equal vantage point.

Research Approach

Though subtle in its differences, the richness of Pāli language reveals layers of meaning. The author has compared the language of skilled practitioners who have produced commentaries in Abhidhamma such as: U-Thitilla from Burma, U Nārada from Colombo, Nyanatiloka from Germany, Pe Maung Tin from Burma, Sao Htun Hmat Win

from Burma, Mehn Tin Mon from Burma and Buddhaghosa from Ceylon. The author has been guided by contemporary Theravāda scholars in the field such as the Venerable Sayadaw U-Thittila from Burma, Dr. Rina Sircar from Burma (via their transmission one to another) and Dr. Vara Sambodhi who is from Bodha-gaya. Sections on the Modes of Conditionality (the Twenty-four *Paccayas*) have been translated by the author, as indicated above and the property of each condition (*paccaya)* from the Pāli have been taken from the text of *Paṭṭhāna* by U Nārada. Also referrenced for translation is the most recent text of *Chattha Saṅgāyana on CD Rom* both texts reflecting what was set down from the Sixth Council of Bhikkhus gathered in Myanmar (Burma) 1954-56.

According to the Theravādan tradition the Abhidhamma stands as a complete set of categorical references of the personality types and foundational substance of all reality called the (*mano-dhātus*). The seven texts composing the Abhidhamma Pitaka places a student's focus on specific items of psycho-ethical philosophy surrounding the principles of causation and correlation which leads to *Nibbāna*. This is the reason why associated texts, comprising the Abhidhamma, have been referred to in this treatise.. As a student studies one text s/he studies all seven texts as cross-referencing clarifies definitions and relationships throughout and thus assists the student in the method of correlation by entering the composite writings of the seven books. Correlating definitions of terms has been a major portion of the author's research.

Purpose

The purpose of this research is to gain a phenomenological understanding of the nature of causation, correlation and *nibbāna* garnered from the teachings in Abhidhamma, and also from the system of correlation in the *Paṭṭhāna* called '*Paṭṭhāna-nyāya*'. The author approaches the Abhidhamma Pitaka, by viewing the (Pāli Text

Society Publication), written in romanized Pāli (transliterated Pāli) and compare terms with the commentaries and sub-commentaries that exist in the English and Pāli and in the secondary literary sources, such as (the Mahātikas, Tikas). These texts are preserved in the various countries where Pāli is studied such as in the Burma, Laos, Vietnam, Sri Lanka and in Sinhalese languages. The outcome based on correlative study of these sources will give evidence to the expression of unity found in causal and correlation theory where divergent influences such as the progression of years, and differing scholastic perspectives have existed. The Pāli sources will be obtained from *Tipiṭika on CD Rom*, Mahidol University Computing Center in Bangkok, Thailand 1994, as well as the edition of original Pāli texts and their supportive translations, published by the Pāli Publication Board. Bihar Government. Nalanda-Devanagari, Pāli Series 1959. Primary references will be taken from U-Narada's translation newly updated edition of Volumes I and II - *Conditional Relations*, published by the Pāli Text Society, Oxford 1992, The Book of Analysis (Vibhaṅga) by U-Thittilla published by the Pāli Text Society, 1995 and the *Chattha Saṅgāyana CD Rom 1954-56*, from Dhammagiri published by the Vipassāna Research Institute, Nasik, India.

Causation, Correlation and Liberation in Abhidhamma
(An Analysis of Paṭṭhāna-Nyāya)

Introduction.

To an ordinary person going about their life in the world seeking answers to "who am I?" and "where am I going?", the Abhidhamma can be the key which opens the gate to the road exposing the pilgrim to ultimate truths. The Abhidhamma and its clarity of meaning with regards to phenomenal existence stands as a basic foundation upon which the correct knowledge and understanding of the constituents of life can be built.

The corpus of Buddha's teachings reflected in the philosophical analysis of the phenomenal existence is the core of Abhidhamma. In application it encourages and shows the way to self-reliance, self-confidence, ethically motivated actions toward oneself and others and energy to support the journey of awakening. The Buddha indicated that there was no one on earth who could liberate a person from the result of past actions. He simply pointed the way by pointing to the mind enough to guide and shape the individual's present situation. By doing so, he helped the person, through their thoughts, speech and actions to form the future and to arrive directly and unerringly at the truth.

The starting point of Buddhist philosophy as found in Abhidhamma is experiential reasoning and understanding. To seekers after truth the Buddha advised not to believe in anything which is hearsay. Do not believe in anything just because it is traditional, or because it is old and has been handed down through the generations. Do not believe in anything spread by rumors because people talk about it. Do not believe in anything simply because the written testimony of some ancient sage is shown to you. Do not believe anything based on mere authority of your teacher or priest. Buddha says instead to depend on your own experience, and investigate yourself. Whatever agrees with your reason and is conducive to your well-being and to that of all other living beings, accept that as truth and live accordingly.

One can say that the teachings of the Buddha contain the doctrine of actuality, a means of deliverance. These teachings are called Dhamma, or Truth - the law - that exists in the heart and mind of humanity. Abhidhamma is the analytical and exact expression of them. The teachings reflect the principle of righteousness offering direction to those in need. Take for example two different people who meet with an apparent tragedy. One reacts emotionally, loses all hope and sinks in health, vigour, and resolution, or s/he commits suicide to end it all. The other person, who has learned to think over the problems of life, to meditate, to see all aspects of cause and occurrence, applies every available method to accept without grasping attachment or aversion to the problem and finds a satisfactory solution. S/he has exercised the mind just as an athlete has exercised the muscles. One is master while the other is a slave.

Abhidhamma is an approach to a psychology of hope and attainment of deliverance from unhappiness and suffering. Many disappointments and breakdowns would not exist if people were to live according to the Dhamma. The Buddha explained that however humble or lowly one may be, there is a grain of worth, a little goodness, a spark of wisdom which one can kindle into a flame by conscious human effort. The Buddha encouraged everyone to strive for spiritual development, declaring that every effort is sure of a reward here and now, in this life, or in the future.

The Buddha also proclaimed that every low desire, every unworthy feeling that we conquer and trample down, and every difficulty we meet with righteousness becomes a rung in the ladder by which we can climb toward a nobler, higher life. This is the law of progressive development - the Buddhist doctrine of evolution, of attainment, of accomplishment. The picture that Buddha gave to us draws the doctrine from small to great, from less to more, from ignorance to knowledge, of development depending upon inward strength, diligence and effort put forth from life to life. This is the doctrine of human perfection won through altruism, discipline and wisdom.

The Buddha laid stress on human dignity and taught the worth of the human being. The word of the Buddha is called Dhamma, the law of righteousness, which exists not only in humanity's heart and mind but in the universe as well. All that is considered the universe is an embodiment of Dhamma. If the earth turns allowing us to see the rising and setting sun, it is because of Dhamma, for Dhamma is that law within the universe which makes matter act in the ways studied in physics, chemistry, zoology, botany, and astronomy. If a person lives by Dhamma, that being will escape misery and come to *Nibbāna*, the final release from suffering, and that final release one has to find by one's own effort.

The Buddha taught people to rely upon themselves in order to achieve their own deliverance and not to look to any external savior. He never put himself forward as a mediator between our person and the final deliverance. Yet he can tell us what to do because he has done it himself and so knows the way. However, unless we ourselves act, the Buddha cannot guide us to our goal. He can point out the way, as all the *Tathāgata's* [1] have before him, and he can tell us of the difficulties and the beauties we shall find as we walk the path. But he cannot tread it for us; we must tread the way ourselves.

The life process of the universe is governed by the natural law of cause and effect. The cause ever becomes the effect and the effect ever becomes the cause; so birth is followed by death and death on the other hand is followed by birth. Birth and death are the two phases of the same life process. In this circle of cause and effect at first beginning is not discoverable. It is said in the Saṁyutta Nikāya [2] the origin of phenomena is not discoverable and that the beginning of beings obstructed by ignorance and craving is a condition that must cease in order for the ills that follow ignorance to cease.

---

[1]Tathāgata's means "those who are thus gone," as they cannot be found even outside of corporeal or mental phenomena.

[2]The Saṁyutta Nikāya is a grouped series of suttas that either deal with a specific doctrine or devolve on a particular personality. There are fifty-six saṁyuttas divided into five vaggas and is said to contain 2,889 suttas all together.

"The Tathāgata, not approaching either extremes, teaches the Norm by the middle way: Conditioned by ignorance[3] activities come to pass, by activities consciousness, and so on. Such is the arising of this entire mass of ill. But through the utter fading away and ceasing of ignorance comes ceasing of activities, through ceasing of activities ceasing of consciousness, and so on. Such is the ceasing of this entire mass of ill." [4]

According to Buddhism the universe evolved, but it did not evolve out of nothingness. It evolved out of the dispersed matter of a previous universe and when this universe is dissolved, its dispersed matter or its residual energy, which is continuously renewing itself, will in time give rise to another universe in the same way. The life process of the universe is therefore cyclic and continuous and the universe itself is composed of millions of world systems such as that we know as our own solar system, each with its various planes of existence.

The Buddha taught that which we call 'human' is composed of mind and matter. Matter is the visible form of invisible forms, of invisible qualities and forces that constitute the physical bodies of animate beings. Mind is the most important part of being and consists of five aggregates, viz: 1) feeling *(vedanā)*, 2) perception (*saññā*) meaning reaction within the senses, 3) mental formations *(saṅkhāra)* including both good (*kusala)* and evil *(akusala*) tendencies, and 4) consciousness (*viññāṇa*), which is the fundamental factor of all the other three including 5) matter *(rūpa*). The human, is therefore, a mixture with both good and evil tendencies, qualities, and forces. In the heart of every human being there is a spark of wisdom which is ordinarily crippled by selfish desire (*lobha*), hatred *(dosa*) and delusion (*moha)*, and the purpose of human life is to grow from small to great, from ignorance to enlightenment and from imperfection to perfection. A human being has the capacity to be the architect of his/her own fate, and s/he will reap what s/he sows.

---

[3]"Ignorance" (*avijja*) is defined in the Saṁyutta Nikāya as not knowing the Four Noble Truths *(Ariya Saccas)*, which are defined as, suffering, its origin, its cessation and the way to its cessation.
[4]Rhys Davids 1922, 1952, 1972, 1982, 1990, 1994, 1997, 2:19

And so the material and mental forces combine and re-combine causally with no underlying substance to make them permanent. And this process, this wheel of life, this "becoming" continues indefinitely until its main cause, craving (*taṅhā*) or selfish desire, is totally eradicated.

It is this craving, this selfish desire that sets the wheel of life in motion. The wheel of life is manifested in action that is, in reality, volition or will-power. This volitional action is responsible for the creation of being and is called Kamma. Kamma means all kinds of intentional actions, whether mental, verbal or physical; that is all thoughts, words, and deeds. Every action produces an effect. It is cause first and effect afterwards. Like tree and shade.

We therefore may say that "kamma is the law of cause and effect," and that "a human being is the master of his or her destiny." Kamma, however, is not determinism nor an excuse for fatalism. The past influences the present, but it does not dominate it. The past is the background against which life goes on from moment to moment, and the past, together with the present, influences the future. But one should remember that only the present moment exists. The responsibility for using the present moment for good or ill lies with each individual, so that if a person does a good deed or utters a good word or thinks a good thought, the effect upon that individual will be to increase the tendencies of goodness within the person. The practice of good kamma, when fully developed, will enable a person to overcome evil and thus bring that individual to their goal, *Nibbāna.*

At the root of humanity's troubles is primal ignorance: from ignorance comes desire that sets the Kamma force into motion. We can ascend to *Nibbāna* through the middle way - Eight Fold Noble Path (*Ariya-Aṭṭhaṅgika magga*) which we can divide into three divisions: the path of bodily discipline (*sīla*) composed of right speech (*sammā vācā),* right action *(sammā kammanta),* right livelihood *(sammā ājīva*); the path of mental purification *(samādhi*) composed of right effort *(sammā vāyāma*), right mindfulness *(sammā sati),* and right concentration *(sammā samādhi*); and the path of wisdom composed of right understanding *(sammā ditthi*), and right thought (*sammā saṅkappa).*

We can see that Buddha's teaching consists of three aspects: 1) doctrinal, 2) practically applicable and 3) realizable. What I mean by 'realizable' is that no attempt to understand the Dhamma by anyone is a futile effort. The doctrinal aspect is preserved in the scriptures called Tipiṭaka or Three Baskets composed of Vinaya, Suttas and Abhidhamma, the canon which contains the words of the Buddha. All the teachings of the Buddha can be summed in one verse from Dhammapada:[5]

Sabbapāssa akaraṇaṁ kusalassa upasampadā
Sacittapariyodapanaṁetaṁ buddhāna sāsanaṁ

"To refrain from all evil.
To do what is good.
To purify the mind."[6]

This is the simplest and most direct teaching of the Buddha. This verse also embodies the three stages on the great roadway that leads to Enlightenment. The three stages are: virtues or higher 'good' conduct *(sīla)*, concentration *(samādhi)* and wisdom *(paññā)*. *"To refrain from all evil"* points to the three immoral roots of attachment: greed *(lobha)*, hatred *(dosa)* and delusion *(moha)*. *"To cultivate what is good"* directs us to what is associated with the moral roots such as generosity *(alobha)*, goodwill and lovingkindness *(adosa)*, and wisdom *(amoha)*. *"To purify the mind"* supports wholesome volitional action *(kusala kamma)*. This verse constitutes what is contained in the higher training *(sikkhās)*. This training in all forms of Buddhism, whether Theravāda or Mahāyāna align the student to the purifications *(visuddhis)*.

[5]The Dhammapāda is part of the Khuddaka Nikāya, a division of the shorter books of the Sutta Pitaka consisting of 423 concise verses which are loved and recited by heart by many Buddhists.
[6]Narada 1963,1972,1978,1993, 165

In modern times there are mainly two vehicles of Buddhism, i.e. Theravāda, which is practiced chiefly in Ceylon, Burma, Thailand, Cambodia and Laos, and Mahāyāna, which is practiced chiefly in China, Japan, Tibet, and Vietnam. Theravāda, the way of the Elders, claims to be the originial transmission of Buddhist thought. The main differences between Theravāda and Mahāyāna Buddhism are in the concepts regarding the Buddha himself, the Bodhisattva ideal, the interpretation of the canonical literature, the strict rules for the monks and nuns, and the amount of ceremony. Non of these aspects will be disputed or covered in this treatise.

But there are many similarities as well between the two vehicles: the Four Noble Truths (*Ariya Saccas*) which relate human suffering to the attachment of transient and impermanent phenomena, the non-ego doctrine, the doctrine of the chain of causation, although interpreted variously. Other similarities are the Noble Eight Fold Path (*Ariya-Aṭṭhaṅgika-Magga*) as the way of the deliverance involving disciplines (*sīla)* as well as the practice of tranquillity and insight meditation *(samatha - vipassanā bhāvanā)*. Also included are the fundamental virtues of lovingkindness (*mettā)*, and the acceptance of the Middle Way *(Majjhimā Paṭipadā)* of Life leading to the goal - *Nibbāna*, the highest of all happiness. These subjects will be approached in this treatise.

So what does Abhidhamma mean to the ordinary person going about doing their work? Is it the repeated lesson of self-reliance and resolution? Yes, the teaching of Buddha calls the individual to stand on their feet. It arouses self-confidence and energy. The Buddha repeatedly reminded his followers that there is no one, either in heaven or on earth, who can help free them from the results of their past deeds. It is the mind that is enough to guide an individual in the present and shape the future and bring that being eventually to their truth. Humanity has that strength. And that strength will lead one to compassionate action, peacefulness and to the goal (*Nibbāna*).

Sometimes one can hear misconceptions about Buddhism construing the teaching to be pessimistic. On the contrary, there is neither pessimissm nor optimism one can see. Optimism seems to be an overestimated view of the condition of life that is not essentially coherent. Nor is the pessimistic view, which underestimates the actual conditions of life. The right view of life is the Middle Way *(Majjhimā Patipadā)* between the two extremes.

To understand the causes of the conditions of life one must understand the doctrine of kamma, good *(kusala kamma)* and bad actions (*akusala kamma*). As mentioned above, the doctrine of kamma is not fatalism nor is it a doctrine of predeterminism. Kamma is one of the Twenty-four Causes mentioned by the Buddha in the Patthāna. The Patthāna describes in detail the various causal relations which govern the whole universe. Causality as an evident subject is found throughout the canonical literature *(Tipiṭaka)*. Kamma is also one of the Twelve Causes which constitute the Wheel of Life and Death taught by the Buddha in the second book of Abhidhamma Pitaka, named Vibhaṅga.

As stated in the Preface, the Tipitaka comprising the Three Baskets are the following: Vinaya, the basket of discipline containing the rules for the nuns and monks. The Suttas contains the basket of discourses, stories and verses using conventional language and is meant to point out the underlying principles to the divergent population. The Abhidhamma, contains the basket of methodology which utilizes ultimate realities when dealing with psychological aspects detailing the working of the mind, thoughts, thought processes and mental factors.

The psychological aspects reflect the many theories of life, death and of existence that the different masters articulated to the general population. However, when it came to the words of the Buddha, the explanations, particularly concerning the Causal Relationships, required an exact science and terms that necessitated exact reasoning. Although much of Buddha's teaching, particularly that of the Suttas, are in terminology which uses conventional language, as stated earlier, to enhance the precise meaning and explain things in ultimate terms another system was needed. Therefore the Abhidhamma,

although highly analytical and exacting, was committed to memory by the Venerable Ānanda. Afterwards, as tradition indicates, the Venerable Sāraputta arranged the classification of terms, which reflected the earliest product of a facile system for learning and absorption and which remained true to Buddha's thought developed in his lifetime from embryonic forms of Vedānta as found in the doctrine of the Upanishads and of Sāṃkhya and Yoga formed after his enlightenment.

Not only does Abhidhamma approach the Causal relationships in Patthāna as well as the theory of Dependent Origination (*Paṭiccasamuppāda*), but also the analysis of mind and matter and their absolute components, with fully explained categories, addresses the call to "look into oneself." This call moves one closer to understanding the lessons of life. For the entire Abhidhamma Pitaka is an entire complement to insight meditation *(vipassanā)*.

We have seen that there is no life without some kind of difficulties to encounter and we must progress in age and put down the physical instrument we call 'the body,' which will result in some kind of suffering whether physical, emotional or sympathetic. Therefore the student who is called to study Abhidhamma is called to a study that offers both doctrinal perspective of ultimate truths and precise tools for weathering these inevitable difficulties with ease and confidence.

The categories, of mind (*citta*), mental factors (*cetasikas*), and matter *(rūpa)* although complex at first, clarifys the objects of mind. A student begins to realize that Abhidhamma is not just a cosmology - a branch of metaphysics that deals with the universe in an orderly system - but rather an outline of phenomena which must be made extinct. It is a psychological and religious construct that describes the conditions and attitudes binding humanity to suffering.

If the desire of the Buddha is to help humanity alleviate its suffering, a student of Buddhism would then ask why is the Abhidhamma so complex at the initial approach? The

answer is very simple, as a doctor would not prescribe a simple remedy to a patient without years of knowledge based on micro-biology, anatomy, chemistry and pharmacology coupled with a series of yet other complex and necessary components, toward the treatment of diseases, just so is the Abhidhamma prescriptive. The entire compilation of seven texts that composes the Abhidhamma Pitaka serves as an auxiliary to meditation and the entire framework for human psychology and emotional conditions that underlie human awareness. Although the major criticism of Abhidhamma is its preoccupation with interminable lists and categories, this does not impede the persistent student in uncovering the ultimate truths and help one illuminate basic teachings and move beyond mere speculation into the realm of applied experience. The aim of Abhidhamma and therefore its focus is the overcoming of attachments, offering in their place a road map which directs us to the ending of suffering.

Structure

The first section of this treatise introduces the student of Buddhism to the rich legacy of meaning used in the Abhidhamma.. Also found in the Commentaries are the terms extracted from Pāli and from the rich legacy of Theravāda authors cited in the accompanying Bibliography. These authors give a rich contribution in the areas of defining ultimate realities, consciousness *(citta),* the concomitants *(cetasikas)* and matter *(rūpa)* are invaluable to the student of Buddhism. To complete the section on the ultimate realites, *Nibbāna* is covered with its criteria for deeper understanding, revealing the Path *(Magga)*, the Fruits *(Phala)* of what constitutes the Buddha's Teachings of morality *(sīla)*, concentration *(samādhi)*, and wisdom *(paññā)*.

The second section is dedicated to the Principles of Causaticn in which cause and effect *(kamma)*, conditioned genesis *(paṭiccasamuppāda)*, and the path *(magga)* are discussed and identified as the route out of suffering *(dukkha)*.

The third section is dedicated to the theory of correlation in which the Twenty-four conditions *(paccayas)* are described, and the system of correlation *(paṭṭhāna-nyāya)*

giving evidence to the fact that there is nothing in the physical or psychical phenomena which stands alone. All phenomena decisively supports *(upanissaya)* the objects *(ārammaṇa)* of its existing (*atthi)*, pre-natal kamma conditions *(kamma)* and so defines the system of correlation.

PART ONE:

ULTIMATE REALITIES
(Paramatthas)

The ultimate realities (*paramatthas*) are composed of consciousness *(citta)*, mental factors or concomitants (*cetasikas*) of which there are fifty-two kinds and arise in concordance with all *cittas*. Also included in the *paramatthas* are twenty-eight kinds of corporeality or matter (*rūpa*) and the extinction of all suffering seen as defilement's *(nibbāna)*.

The defilement's of cittas, in the sense that Abhidhamma teaches them are those cittas of greed (*lobha*), hatred *(moha)*, and delusion (*dosa*). They are the root causes of suffering in the variety of human conditions as well as the causes of the continuity of life. Thus, as stated in the Saṁyutta Nikāya [1] the extinction of greed, hatred and delusion is called *Nibbāna*.

As we examine the *paramatthas* in the following four chapters we can attempt to make a close study of their real existence and how they function in our life. Although mind (*citta*) cannot be detected by scientists under a microscope, consciousness (*viññāṇa)* is present in humans, animals and in cosmological substance.

Unwholesome mental factors *(cetasikas)* such as conceit (*māna*), jealousy *(issā)* as well as wholesome *cetasikas* such as goodwill (*adosa*) and non-attachment *(alobha)* can be found in the human entity. But unwholesome factors can be seen as separate entities apart from the mind or mental states. The unwholesome cetasikas can be eradicated by the process of insight meditation (*vipassanā)*.

---

[1] Woodward 1927, 1956, 1972, 1980, 1983, 1996, 17

The existence of matter *(rūpa)* can be found in all things and it is considered conditioned nature and therefore said to be mundane as it is perceived by the ordinary mind. But *Nibbāna* is supermundane because it is unconditioned nature and cannot be perceived by the ordinary mind but it can be observed by supermundane cittas *(lokuttara)*.

Dr. Mon indicates that, "All *paramatthas*, in their ultimate sense, are formless and shapeless just as bundles of energy are formless and shapeless. They are invisible under the best microscope, but *cittas*, *cetasikas* and *rupas* can be seen by the *samādhi*-eye."[2]

This is the reason why the last *paramattha* treated in this section is *Nibbāna*. It is the literal "freedom from craving" the extinction of fetters that bind us to suffering and deluded concepts.

In the first chapter on Mind (*Citta*) the following aspects will be covered:

I - Definition of *Citta*

II - Essential classifications of *Citta*

1. Consciousness mostly experienced in the sense spheres
2. Consciousness mostly experienced in the fine-material spheres
3. Consciousness mostly experienced in the immaterial sphere
4. Consciousness mostly experienced in the supermundane sphere

In the second chapter on Mental Factors *(Cetasikas)* the following aspects will be covered:

I - Definition of Mental Factors (*Cetasikas*)

II - General Mental Factors (*Aññasamāna*)

1. Mental impression (*phassa*)
2. Feeling (*vedanā*)
3. Perception (*saññā*)
4. Volition or Intention (*cetanā*)

---

[2] Mon 1995, 17

5. One pointedness concentration (*ekaggatā*)
6. Life Controlling Faculty (*jīvitindriya*)
7. First confrontation with an object (*manasikāra*)
8. Initial application or thought conception (*vitakka*)
9. Sustained application and discursive thinking (*vicāra*)
10. Belief in the object (*adhimokkha*)
11. Effort, energy and exertion (*viriya*)
12. Rapture or enthusiasm (*pīti*)
13. Intention or wish to do (*chanda*)

1. Immoral Mental Concomitants (*akusala*)
   14. Delusion (*moha*)
   15. Non-shame (*ahirika*)
   16. Non-moral dread (*anottappa*)
   17. Restlessness (*uddhacca*)
   18. Greed (*Lobha*)
   19. Wrong view (*diṭṭhi*)
   20. Conceit (*māna*)
   21. Hatred (*dosa*)
   22. Envy (*issā*)
   23. Avarice (*macchariya*)
   24. Worry (*kukkucca*)
   25. Stiffness (*thina*)
   26. Torpor (*middha*)
   27. Distraction (*vicikicchā*)
2. Beautiful Mental Concomitants
   28. Faith and Confidence (*saddhā*)
   29. Mindfulness and attentiveness (*sati*)
   30. Shyness (*hiri*)
   31. Moral dread (*ottappa*)
   32. Non-attachment (*alobha*)
   33. Non-hatred (*adosa*)

34. Balance (*tatramajjhattatā*)

35. Tranquillity of mental concomitants (*kāya-passaddhi*)

36. Tranquillity of mental activities (*citta passaddhi*)

37. Buoyancy of mental factors (*kāya lahutā*)

38. Buoyancy of consciousness (*citta lahutā*)

39. Plasticity of mental factors (*kāya mudutā*)

40. Plasticity of consciousness (*citta mudutā*)

41. Adaptability of mental factors (*kāya kammaññatā*)

42. Adaptability of consciousness (*citta kammaññatā*)

43. Skillfulness of mental factors (*kāya paguññatā*)

44. Skillfulness of consciousness (*citta paguññatā*)

45. Rectitude of mental factors (*kāyaujjukatā*)

46. Rectitude of consciousness (*cittujjukatā*)

47. Right speech (*sammā vācā*)

48. Right action (*sammā kammanta*)

49. Right livelihood (*sammā ājīva*)

50. Compassion (*karunā*)

51. Joy (*muditā*)

52. The understanding of things as they really are (*paññindriya*)

In the third chapter on Materiality (*Rūpa*) the following aspects will be covered:

I - Definition of Materiality (*Rūpa*)

II - The enumeration of matter (*rūpa samuddesa*)

- A. The great essentials (*mahābhūtas*)
- B. Derived corporeality (*upādāya rūpa*): first and second classifications
  - 1. Concretely produced matter
  - 2. Sensitive Material Phenomena
  - 3. Objective Material Phenomena
    - a. Essential material qualities
    - b. Sensitive material qualities
    - c. Material qualities of sense objects

d. Material qualities of sex

e. Material qualities of heart-base

f. Material qualities of life

g. Material quality of nutrition

h. Material quality of limitation

i. Material quality of communication

j. Material qualities of mutability

k. The four material qualities of characteristics

2. The four generating principles of material phenomena (*rūpa sammuṭṭhāna*)

A. Grouping of material qualities *(kalāpa yojana)*

B. Groups and qualities arising from previous kamma (*kamma samuṭṭhāna kalāpa)*

C. Groups and qualities arising as a result of the states of mind (*citta samuṭṭhāna kalāpa)*

D. Groups and qualities arising as a result of influence of weather *(utu samuṭṭhāna kalāpa)*

E. Groups of qualities arising as a result of assimilation of food (*āhāra samuṭṭhāna kalāpa)*

3. The Modes and functions of the material qualities in *Kāmāloka, Rūpaloka and Arūpaloka*

In the forth chapter on the Goal (*Nibbāna*) the following aspects will be covered:

I – The definition of the Goal (*Nibbāna)*

II – The four paths and the four fruits

1. Path of the Stream Attainment (*sotāpatti magga)*
2. Path of the Once Returning (*sakadāgāmi magga*)
3. Path of the Never-Returner (*anāgāmi magga)*
4. Path of Arahatship (*arahatta magga*)
5. Fruition of the Steam Attainment (*sotāpatti phala)*
6. Fruition of the Once Returner *(sakadāgāmi phala)*

7. Fruition of the Never Returner (*anāgāmi phala)*

8. Fruition of Arahatship (*arahatta phala)*

III – Two expressions of the term *Nibbāna*

A. *Saupādisesa Nibbāna*

B. *Anupādisesa Nibbāna*

MIND *(CITTA)*

Manopubbaṅgamā dhammā,manosetthā manomayā, manasā ce padutthena,bhāsatevā karati vā, tato naṁ dukkhamanveti, cakkaṁ va vahato palaṁ

Manopubbaṅgamā dhamma, manosetthā manomayā, manāsa ce pasannena, bhāsativā karoti vā, tato naṁ sukhamanveti, chāgā va anapāyinī.

"All mental phenomena have mind as their fore-runner; they have mind as their chief; they are mind-made. If one thinks, speaks or acts with an evil mind, misery follows,[1] just as the wheel follows the hoofs of the ox that draws the cart. If one speaks or acts with a pure mind, happiness follows[2] like a shadow that never leaves."[3]

1. Definition of Citta
2. Essential classifications of Citta

1. The Definition of Mind *(Citta)*:

The term mind *(citta)* as it is used in Abhidhamma Pitaka comes from the Sanskrit root "*cit,* " and from Pāli root "*citi,* " which means to cognize, to know. Scholars sometimes cite a valuable etymological correlation by relating the verb "*centeti,* " which contains the two stems, "*cit*" *and* "*cet,* " and therefore brings into the field of awareness the psychological center of "*cardiac or heart nature*" accompanied by its manifestations of the intellectual element of thought.[4] "*Centeti*" can be interpreted as thinking, or reflection that requires the awareness of feeling and that seat of feeling is the heart (*manasā ditthigatāni cintayanto).*

The "cardiac seat" or "heart-basis" *(hadaya-vatthu)* is claimed by a few early scholars as also being the seat of mental activity. However, due to the inconsistencies found in Dhammasaṅganī, the first book of the Abhidhamma Piṭaka, regarding the five

[1]The term "*manasā*" refers to either gender. I have excluded masculine or feminine preference using the pronoun "one" instead.
[2]Same as above footnote
[3]Narada 1963, 1993, 1
[4]Rhys Davids 1921, 1993, 266

kinds of consciousness *(viññāṇa)* inconsistencies can be found. For example: 1. physical eye *(maṁsa-cakkhu)*, 2. Divine eye *(dibba-cakkhu)*, 3. eye of wisdom *(paññā-cakkhu)*, 4. eye of Buddha (*Buddha-cakkhu*) 5. eye of all around knowledge (*samanta-cakkhu*) can be compared with what is stated in the Patthāna on how the object condition *(Ārammaṇa)* dyads are referring to consciousness. Therefore with reference to the objects of the first five kinds of consciousness *(viññāṇa)* which is that of the aggregates such as eye, ear etc., scholars concerned with doctrinal issues have found inconsistencies.[5] But in view of the fact that the Great Teacher's desired intention was to develop the exposition is in a form of unity (*eka-rasa*) literally meaning 'one river'. The author of this treatise has included the "cardiac seat" of the *(hadaya-vatthu)* in the following explanation of mind (*citta*). This maintains consistency when referring back to the essential Pāli roots when referencing these terms.

The idea of the "heart seat" brings us immediately into the expanded awareness that mind (*citta*) is not brain alone nor regarded as a great storehouse of recollection or a faculty for disposition of moods exclusively. As a student of Buddhism begins the inquiry into the meaning of terms, a clear stream offers a composite view. The *Dhammasaṅgaṇī* focuses on the mind as a faculty of ideation that measures mental objects and is assigned the function of accepting, receiving, analyzing, and assimilating, and which inherently contains the higher wisdom born of insight to help the student see things as they truly are.[6]

"The individual learner, impervious by way of his/her 'fivefold door' to an inflooding tide of impressions penetrating to the sixth door of the co-ordinating 'mind,' was to regulate the natural alertness of reception and perception by the special kind of attention termed *yoniso manasikāra*, or thorough attention, and by the clear eyed insight referred to as *yathābhūtaṃ sammappaññāya datthabbaṃ*, or higher wisdom of regarding 'things as in themselves they really are'." [7]

---

[5]Karunadasa, 1967, 62
[6]Buddhaghosa 1920, 1958, 9
[7]Ibid. Lxviii

The combined use of the term *(hadaya-vatthu)* and mind (*citta*) in Abhidhamma Pitaka, introduces us immediately to a system of correlation where we find emotional as well as intellectual nature working in tandem demonstrating mind and objects of mind's dependence.[8] The point of view that is generally agreed upon by Abhidhammikas is the following:

"Mind is as an agent which cognizes an object, *(ārammaṇaṁ cinteti ti cittaṁ)* as an instrument accompanied by mental factors (*cetisikas) (etena cintenti ti cittaṁ*).[9]...and the heart serves as the physical support for all *cittas* other than the two sets of fivefold sense consciousness, which take their respective sensitivities as their bases."[10]

Mind *(citta)* is not considered an agent separately or particularly found apart from cognizing an object. That is the reason why early psychological references to ego and ego nature are often refuted in Buddhism as wrong view. We are referring here to Freud and the structuralists such as Piaget who tried to describe the structure of mind through behavorism that was only adaptive processes to stimuli.[11] Observations of this separated mind *(citta)* and mental concomitants *(cetasikas)* become inconclusive in trying to reveal the interconnectivity of reality. Reality is considered the "true nature of things", and this is revealed to the understanding of a student of Abhidhamma through self-culture born of concentration (*samādhi)* and meditation *(bhāvanā)*. How the conscious mental events and capabilities in an organism work together is not "a self" (ego) which operates in the performance of cognition but rather that of mind (*citta*) which is a series of events in an incessant process of mentation. Scholars of Abhidhamma indicate that the state of consciousness is a related synonym of *mano*-mind, which is the intellectual state of

[8]Rhys Davids 1921, 1993, 266
[9]Bhikkhu Bodhi 1993, 27
[10]Ibid. 144
[11]Fogiel 1980, 1993, 15-20

functioning and *viññāṇa*-consciousness which represents the field of sense and sense-reaction.[12]

In Dhammasaṅgaṇī, which deals with the enumeration of factors of existence *(dhammas)*, we can find the variable divisions of all phenomena into mind *(citta)*, mental concomitants or factors *(cetasikas)* and corporeality *(rūpa)*. This leads us into the understanding of the twelve bases or sources - the six sense organs and their objects *(ayatanas)* to which corresponds the mental process and how they function. [13] As it is stated in the commentarial compendium to Dhammasaṅgaṇī *Abhidhammattha Saṅgāha,*

"Consciousness is taken up for the study first because the focus of the Buddhist analysis of reality is experience, and consciousness is the principle element in experience, that which constitutes the knowing or awareness of any object."[14]

How the connection of the intellectual functioning of consciousness *(mano)* is to the factors of existence *(dhammas)* is the connection of action to deed *(kamma)* and mind *(citta)*. In the latter, the mind depends on the world as the eye depends on the light, and in the former, the performance of an action, depends on the thought as the thought depends on the action. It is within this context that we find how mind *(citta)* supports, either in a wholesome *(kusala)* or unwholesome *(akusala)* manner, the accompanying emotions such as joy *(sukha)* or mentally painful feelings *(domanassa)*. We also can see a connection to the supporting form of the five aggregates *(khandhas)* of existence found in the mental factors *(cetasikas)*, for mind *(citta)* functions as a forerunner of the mental factors, presiding over them and always accompanied by them. Through the complex task of defining a word, such as mind *(citta)*, the definition becomes far more substantial because of the inclusion of objects of mind *(cetasikas)* as that which shows an interwoven system and as stated:

---

[12]Rhys Davids 1914, 19
[13]Nyanatiloka 1988, 19
[14]Bhikkhu Bodhi 1993, 27

"The Abhidhamma not only distinguishes the types of consciousness, but more importantly, it also exhibits them as ordered into a cosmos, a unified and closely interwoven whole." [15]

When we view the commentarial writings found in the *Atthasālinī*, (the Expositor) on the Dhammasaṅgaṇī,[16] we find a large grid of evaluations classifying mind *(citta)* and mental objects *(cetasikas)* as operatives that work together. The connection emerges due to the natural feeling that arises through the five sense doors (*khandhas*), and upon the objects which they are registering. The interaction provokes a tendency or what can be referred to as a "*kamma*-based symbol" [17] which is then acted upon at the time of the mind's contact with an object. Later, removed from the event, sometimes the object sinks into a subconscious continuum, and then rises and takes result in another time frame. However, this description, which considers a later time frame still offers moving coordinates that represent continuum states of mentation.[18]

The "*closely interwoven whole*" representing what is meant by the interconnectedness of mind (*citta*) and mental factors (*cetasikas*), also provides a universal symbol of the human race's life experiences contained in these terms. The interwoven whole represents the spheres of consciousness (*bhūmis*), which have a corresponding connection to the planes of existence. As the spheres of consciousness, in the most simplistic aspect, are useful categories for classifying types of consciousness (*cittas*), in the more complex view, the planes of existence are realms or worlds into which beings are reborn and in which they pass their lives. The compiled set of One hundred and twenty-one consciousnesses (*cittas)* listed in Abhidhamma, transcend the individual's physiological complex called brain, and augment it by including the sense doors (*salayatana*) of sight, sound, smell, taste, touch and other various psychic factors such as sense-sphere-beautiful consciousnesses', fine-material-sphere consciousnesses,

---

[15]Ibid. 29
[16]Buddhaghosa 1920, 1958, 519-542. This section takes selective classifications from the discourse on the Commentarial Chapter. This section particularly refers to the classifications of "heart" and "thought".
[17]Rhys Davids 1900, 1996, lxxvi
[18]Buddhaghosa 1920, 1958, 521

immaterial-sphere-consciousnesses, and supramundane consciousnesses which we will deal with at the latter section of this text.

In a heavily documented text dedicated to the cognitive processes as found in Abhidhamma Pitaka, it is sometimes helpful to know why the investigation of mind *(citta)*, and mental concomitants *(cetisikas)*, come to the forefront as the most important foundation of meaning within Buddhist studies. They are the two out of the Four Ultimate Realities that supply us with the keys for further unraveling the causes of emotions and our attachments to them. Therefore, regarding how the definition of mind *(citta)*, is rooted in wholesome *(kusala)* or unwholesome *(akusala)* awareness, creates an arena in the sense spheres *(bhūmis)* where one can unlearn the habits of creating unsatisfactory reality experienced as pain *(dukkha)*, sorrow *(domanassa)* and despair *(upāyāsa)*. The three factors of suffering consciousness, just mentioned, have in all ages of human existence, retrogressed the human psychology and kept at bay the deeper penetration of experiencing the egolessness and insubstantiality of all forms of existence. [19] The reason these factors of mind and mental concomitants are studied is to recognize that the link to unsatisfactoriness can be broken by the one who can extinguish *(nirodha-samāpatti)* perception and feeling yet retain the vital life.[20]

The Venerable Sayadaw and Aggamahāpaṇḍita, [21]U-Thittila[22] describes how the manner of seeing through fixated habit distorts the truth of the reality in which we move and have our being:

---

[19]Nyanatiloka 1988, 125
[20]Ñāṇamoli 1995, 130
[21]This term is used when referring to a Theravadan scholar, meaning "one of very great learning" and is used in respect of his life's dedication to Abhidhamma studies and research.
[22]Much can be written about this great and humble being. However, very little is known of his works in the Western world due to the fact that he speaks little of himself and the endless achievements in the vast field of his experiences. He was honored as the Ovādācariya (spiritual adviser and instructor) to the central council of the Saṅgha Mahānāyaka of the whole country of Burma. His methods of learning, practice and realization speak to all who desire to improve themselves morally through the Dhamma. These teachings of the Law exist in his books and lectures which were published by his devoted students between the years of 1938-1983. His translation into English of the Vibhaṅga (The Book of Anaylsis) published by the Pali Text Society is considered as a perfected accomplishment by scholars in the field. And the acknowledgment by the government of Burma to give him the title of Aggamahāpaṇḍita honored his long years of teaching and the refined skills offered to so many students of Abhidhamma.

" It is like comparing the mind to the current of a river. To most people who might stand on the bank of the river, they might think the river is the same from the beginning to the end; due to the flow, though, not a particle of water which may be seen at any given point remains the same as it was a moment ago." [23]

U-Thittila illustrates with the image of the flowing river how understanding the momentariness of any situation is experiencing the secret of all existence. Certainly in classifying and defining mind *(citta)* we gain understanding of isolated arisings of data, thus complementing the Western, and popular form of analysis. In Western philosophical approaches certainly Aristotle affected logical deduction in this manner by viewing methodological approaches which regarded individuation rather than systems working cohesively and with interconnection. Yet in Buddhist philosophical methodology, the approach is more relational and thus causational in essence. For as we analyze one component of ideation, for example, we are studying another at the same time, and looking for correlation between the two. However, what is understood within the interrelated quality of phenomena offers us valuable information. As U-Thittila instructs, nothing, as stated in Abhidhamma, essentially stands apart from the interconnectivity of all causal reality. This is a primary focus within the entirety of the Buddhist Canon. The awareness of interconnectivity prepares us to enter Patthāna and the work of correlation. On a larger scale, the set of seven volumes of Abhidhamma Pitaka, which classify the different states and types of the human personality are the magus contribution to the world of knowledge within the field of Buddhist psycho-ethical philosophy forming, textually, a harmonious integrated ideologically. [24]

In order to understand the emotional process and the mind according to Abhidhamma a student is encouraged to investigate the meaning of mind *(citta)* and unfold how mind *(citta)* works in its composite processes. That is why U-Thittila begins by defining mind *(citta)* within the five aggregates, including that of matter. He states:

---

[23]Thittila 1987, 117

[24]Seven books composing the Abhidhamma Piṭaka and their contents are summerially detailed in the Preface section of this treatise.

"the minds aggregate composition is composed of a) feelings, b) perceptions, c) mental properties, d) components of the unconscious e) and matter forms the body." [25]

We can value U-Thittila's understanding of the term 'mind' (*citta*), as stated in the earlier definition above for he does not refer to brain. It is easy for a student to assume, before making extensive investigation into the term *citta* as, that which is a tool for recollection and memory sensed through a complex series of cognitive connections which perceives, thinks, wills and reasons. [26] Mind, through the Abhidhamma, in this case opens to a larger field of objects of mind, interrelationally connected through the senses, (*the khandhas*). When we regard feelings *(vedanā)*, and perceptions *(sañña)*, it is important to relate to these aggregates as a "world of sensual relatedness" [27] Feelings (*vedanā*) which are susceptible to impression are often synonymous with emotions and emotions indicate passionate desires *(taṇhā)* for objects of mind *(cetasikas)*. Objects of mind *(cetasikas)* are related to the Four Planes (*bhūmis*) or spheres (*lokas*). [28]

The *bhūmis* give us insight into how we mentally attach to objects through the concepts of *kamma*-based symbols, or that which we have learned and which remains fixed in our mind in some form. As we begin to understand how our view is connected or disconnected to right view (*kusala*), or wrong view (*akusala*) we begin to understand how the associated effect of the view held by us acts upon the circumstances in which we find ourselves.

---

[25]Thittila 1987, 117
[26]Woolf 1898, 1979, 725
[27]Guenther 1974, 6
[28]Mon 1995, 20-21. The Spheres are described as follows: 1)*Kāmmāvacara cittas*-consciousness mostly experienced in the sense sphere, 2) *Rūpāvacara cittas*- consciousness mostly experienced in the fine material sphere, 3) *Arūpāvacara cittas*-consciousness mostly experienced in the immaterial sphere and 4) *Lokuttara cittas*-consciousness experienced in the supramundane (transcendental) level.

2. Essential Classification of *Citta*:

There are four classifications of *cittas* composing the spheres (*bhūmis*). In the Dhammasaṅganī [29] the *bhūmis* are paraphrased as that which the earth, as the ground, (plane of existence) is called. The root of *bhūmi* is Sanskrit, from "*bhūmaya*," that which stems from the terrestrial floor. As we break the word into four sections following the stems we find it contains the following: the sense sphere (*kāma-loka*), the fine material sphere (*rūpa-loka*), the immaterial sphere (*arūpa-loka*) and the transcendental or supramundane sphere (*lokuttara*). As these consciousnesses are experienced in the sensual sphere they are also experienced in the finer spheres where the Deva abodes and Brahmas exist. [30]

These spheres can help us classify immoral (*akusala*) roots or causes that bear unsatisfactory results, or non-root (*ahetuka*) that define wholesome or unwholesome roots or causes. The beautiful *cittas* (*kāma-sobhana*) bear wholesome *kamma* seeds [31] that are beneficial to consciousness in the sense sphere and bear wholesome fruit. The word "root" (*hetu*) is important as a focus of a cause, or reason, a conditioned arising. In the Abhidhamma we usually find root (*hetu*) referred to as a root of a tree meaning "the tree's foot." And this "foot" is viewed as a moral condition defining the six bases (*mulas*), such as having a foot in wholesome or unwholesome kamma. The (*mulas*) are the classification of unwholesome aspects found in greed (*lobha*), hatred (*dosa*), and delusion (*moha*) and the wholesome aspects of non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*). The root (*hetus*) give us insight into how the mind (*citta*) connects, disconnects and remains indifferent or neutral to a single consciousness prompted by a wrong view, as one example shows, "whenever we feel sad or depressed a *dosa-mūla citta* arises." [32] We may have many thousands of thoughts arising in one passing minute, but this next description will show how the connection with the senses

---

[29] Rhys Davids 1900, 1996, 82 and 252

[30] The *Brahma-Kayika-Deva* inhabit the first three heavens of the *Rūpa-loka*, which corresponds to the First *Jhāna* whereas the Devas, the Radiant Ones, live in the *Kāmā-loka* and are subject to ever-repeated rebirth, old age and death. They are not free from the cycle of existence.

[31] "*Kamma seeds*" are meant here as those states that arise simultaneously with action.

[32] Mon 1995, 26

and with our own thoughts can bring grasping (*taṇhā*) and thus wrong view *(micchā diṭṭhi*). "A lady delightfully puts on a new dress, but she is aware that attachment to the dress give rise to greed rooted consciousness (*lobha-mūla cittas)*."[33]

Scholars in Abhidhamma (*Abhidhammikas*) say that unwholesome *cittas* arise more frequently than do wholesome *cittas*. The reason being that the mind is conditioned by exposure to outer objects of mind that are activated by greed *(lobha)*, hatred *(dosa)* and delusion *(moha)* and which are the originators of an unsatisfactory life. When we like something or someone, we are so pleased we want to repeat the experience and in so doing the repetitive act forms the chain of grasping attachment (*upādāna*) forming root consciousnesses (*mūla cittas)*. That is why the scholars of Abhidhamma suggest we allow the mind to take its course freely [34] without attaching to desires and the repetition of experiences related to them.

" When we return to the root, we gain the meaning; when we pursue external objects we lose the reason. The moment we are enlightened within, we go beyond the voidness of a world confronting us." [35]

As mind *(citta)* defines the consciousness of the senses and awareness of an object, the *kāmmāvacara cittas* defines four classes of consciousness of the senses and their awareness of object stimulation. The four classes of consciousness identify the four spheres (*bhūmis*) of consciousness. These are classified as

1. - Consciousness mostly experienced in the sense spheres *(kāmmāvacara cittas*),
2. - Consciousness experienced mostly in the fine-material spheres (*rūpāvacara cittas*),

[33]Ibid. 26
[34]Ibid. 30
[35]Conze 1959, 171 who quotes from Seng-Ts'an, on the subject *The Believing in the Mind*

3. - Consciousness experienced in the immaterial sphere (*arūpāvacara cittas*), and

4. - Consciousness experienced in the supermundane or transcendental level (*lokuttara cittas*).

These spheres refer to the abodes where the senses are fully experienced. They are commonly referred to textually as *kāma cittas, rūpa cittas, arūpa cittas and lokuttara cittas.* All that is part of the loka is part of the worldly condition because they arise in the worldly life as gain and loss, honor and dishonor, happiness and misery, and praise and blame, all termed in Visuddhimagga as (*loka dhamma*).[36]

Understanding the *kāmmāvacara cittas* one comes to understand those base emotions rooted in unwholesome consciousness. Projecting an unwholesome consciousness on a person hampers the latent potentiality of a person by reducing the wholesome impulses of consciousness that arise and affect the five sense organs. Unchecked emotions can be a great hindrance to human relatedness because they invite abrupt reactions that are abrasive and harmful to the sensitivities of ones own being and others. Reactivity is most often impulsive and harmful whereas reflection before action allows wisdom *(paññā)* to arise. And yet, these rising emotions can also open the gate to profound and often transformational understanding when viewed with some level of self-control and detachment.

Therefore a radical change of attitude is advised when studying the *cittas.* Contrary to western modes of psychoanalysis which advocate physical training to let out emotion as a method to relieve stress, the Abhidhamma system of psychology indicates that exhaustion of emotion is not sufficient for cessation of unwholesome habit.[37] Instead, the alleviation of stress is brought about by attention through the practice of mindfulness (*satipaṭṭhāna*). Furthering pleasant or unpleasant experiences which make up the world

[36]Buddhaghosa 1975, 799 "*Loka dhamma*" meaning worldly conditions
[37]Bootzin, Loftus, and Zajonc 1975, 1983, 495. There is indication that running (jogging) reduces anxiety and stress and the positive results in the person's physical and cardiovascular systems are strengthened but their is no evidence that the pathological imprint is altered.

we encounter is replaced by various insights *(ñāṇa-cittas)* brought about by penetration. Many of the emotions will gradually dissolve on their own as we establish right thought *(sammā diṭṭhi)* insuring the restoration of the psychic equilibrium, from the previous unwholesome cause.

A practitioner of insight meditation (*vipassanā*) will find that disturbances are removed due to changes in interpretation. Old experiences that once disturbed the individual and which he/she tried to forget take on a new meaning and gradually recede before the new that appears out of the unknown or "unconscious realm," thus assuming a new place. Carl Jung referred to this reality of cognitive interpretation as being a normative approach toward alchemical transformation. I believe Jung was referring to the free play and investigation of the objects of mind by the conscious and unconscious mind culminating in self-knowledge. He says:

"So it was with the old adepts who, not knowing anything about the nature of chemical substances, reeled from one perplexity to the next: willy-nilly they had to submit to the overwhelming power of the numinous ideas that crowded into the empty darkness of their minds. From these depths a light gradually dawned upon them as to the nature of the process and its goal" [38]

Spiritual restoration or what can be called psychic equilibrium comes through seeing things in a different light from that which was initially perceived. Stimulation that formally was negative and dominant in the emotions loses its power when viewed from a detached and equipoised state now wholesomely affected by a meditative process. When emotions are freed into feelings of transcendental bliss concerted effort is assured. Although feelings of bliss may sound theoretically off the track of methodological development in Abhidhamma Pitaka, (and certainly by the Theravādans) it must be emphasized that bliss has no causal characteristic. Bliss is a mode of feeling emanating from the practices of renunciation. As Nâgasena says to King Milinda: "Our renunciation is to the end that this sorrow may perish away, and that no further sorrow may arise; the

[38]Jung 1967, 1983, 299

complete passing away, without cleaving to the world, is our highest aim."[39] This represents the core of Abhidhamma. [40]

When feelings are subsumed by other feelings and mind reveals fettered egocentric thoughts, we have a composite of negative arising psychological phenomena. The composite phenomena creates an attitude which allows a co-existing (*saha jāta*) readiness of other factors to arise via a constellation of psychic factors. What kind of readiness we might ask? It is the readiness of a mutually operative *(aññā-m-añña)* condition, through support, bringing into manifestation a wholly enlightened perspective or, at the more foundational aspect of mind, simply a change of attitude. I refer here to Guenther's ideas of an analytical approach to support spiritual unfoldment. He states:

"In worldly matters an attitude is the forerunner but in spiritual matters analytical appreciative understanding is the best... *citta* - and its correlative - attitude- whether it tends to become involved in *saṁsāra* - the perpetual wandering around of rebirth, or whether it tends to find its fulfillment and expression in *Nibbāna* - the extinction of this round of rebirth, is the key to Buddhist philosophy and psychology." [41]

We can take into account that there is a natural receiving station situated in the sense bases waiting to be stimulated by its correlative sense object. We can receive these objects from within or without, having in place " interrelated sensuous and non-sensuous"[42] qualities. If the quality of sensation is felt as sensuous Abhidhamma generally declares neutrally that stimulation is 'perceiving sensation through the five senses' that have their field of functioning related to corresponding objects; for example, nose has smell, ears have sound etc. The five senses of which each have their own field and object and none of which enjoys the field and object of the others, take identity in the *"mano"*, or *"manas."* Here *"mano"* is used as a synonym for consciousness *(viññāṇa)*

---

[39]Muller 1890, 1992, 49
[40]Transforming unwholesome states into wholesome states of bliss that is an emotional relation to love, joy and peace is a perspective agreed upon by most Mahāyāna and Theravādan schools. Heart attitude is spiritual attitude. Plato distinguished between them by calling a mental attitude-opinion and a spiritual attitude-knowledge.
[41]Guenther 1974, 15
[42]Ibid. 15

and *(citta)* a state of consciousness-mind. The term is particularly inclusive of the sense in which Nyanatiloka refers to *manas*. [43] The receiving station of the psychic factors connecting up to mental factors *(manāyatāna)* have there origin in rebirth-linking consciousness *(paṭisandi)*. The senses are the meeting places for psychic factors that interface and coexist under the dominance of the sense doors. Buddhaghosa builds on this idea by saying:

"The *'manas'* which precedes the activity of visual perception and other sense perceptions and which discriminates the visual object from other objects, has the function of attention, its actual phase is becoming confronted with visual and other objects, and the moment and basis from which its function starts and operates, is the interruption of the unconscious stream that has come into the range of psychic activity." [44]

The consciousness of the sense spheres *(kāmmāvacara cittas)* are divided into three distinct classes for the purpose of revealing how the spheres function within the immoral *(akusala)*, rootless *(ahetuka)* and beautiful *(kāma-sobhaṇa)* consciousness' that exist within the particular sphere. Each sphere has subtle identifying characteristics. By perceiving the subtitles of these classes of consciousness we prepare the mentality for insight *(ñāṇa)* and self-observation *(sati-sambojjhanga)* which will lead us from a conventional truth. Conventional truth is the unexamined perception of reality, to an ultimate truth that is examined. By this process we examine interconnectivity and transcendence of reality, and unfold insight into the unsatisfactory condition of life. Following are the classifications of the *kāmmāvacara cittas*.

a) Immoral Consciousness (*Akusala Cittas*): When we like something (an object or a person) and the senses and accompanying thoughts are positive, we want to repeat it. Our desires attach to the wish to enjoy more by repetition and a greed attachment arises.

---

[43] Nyanatiloka 1988, 113
[44] Buddhaghosa 1975, 561

If we feel glad at the time of this arising feeling, a greed-rooted citta *(lobha mūla citta)* together with an accompanying pleasant feeling *(somanassa)* will ensue. If we are indifferent (*vippayuttaṁ)* at the time of the arising feeling, we will have greed rooted in indifference accompanied by a pleasant feeling. If immoral consciousnesses (*akusala cittas*) arises it will bear the results of greed-rooted consciousness' *(lobha-mūla cittas)* connected together with wrong view *(micchā diṭṭhi*). Wrong views are those deeds and results rooted in greed *(lobha-mūla cittas*) of which there are eight configurations.[45] Of the hatred rooted consciousness' (*dosa-mūla cittas*) there are only two types of *cittas*. An example to illustrate this comes whenever we feel anger or driven by self-denigration that leads us to depression, hatred-rooted cittas (*dosa-mūla cittas)* arises. Whenever hatred rooted cittas arise they will be accompanied by painful feelings and finally delusion rooted cittas *(moha-mūla cittas*). There are only two types of this *cittas*, brought about by skeptical doubt and the restless mind. These *moha-mūla cittas* are unwholesome because the understanding of the actions of body, speech and mind, of what shapes the destiny of one's being, *(kamma)* and *kamma's* effect are not fully apprehended. Therefore learning about the moral and immoral cittas will eventually lead one to the unfolding methodology of mental discipline in the Eightfold path (*Ariyaṭṭhaṅgika-magga*) which contain guide-posts for removing our misconceptions about how we perceive reality. When we understand how to differentiate the moral *cittas (kusala)* from the immoral (*akusala)* we can begin to replace unexamined habitual patterns and turn them instead to our greatest benefit.

b) <u>The Rootless Consciousness - (*Ahetuka Cittas*):</u>

Ahetuka comes from the similar root, "*hetu*" and "*mūla*". They both refer to the cause or root condition. Although *"hetu"* aligns more with condition *(paccaya)* as Nyanatiloka asks: *"What is the cause, what is the condition (ko hetu ko paccayo?)"* [46]The unwholesome roots (*akusula hetu*) we have just understood to be greed (*lobha)*, hatred

---

[45]The eight configurations (*aṭṭhankika*) of the wrong path are: 1.Wrong view (*micchā diṭṭhi*), as stated above, 2. Wrong thought *(micchā-sankappa*), 3. Wrong speech (*micchā-vācā)*, 4. Wrong bodily action *(micchā-kammanta)*, 5. Wrong livelihood (*micchā-ājīva)*, 6. Wrong effort (*micchā-vāyāma*), 7. Wrong mindfulness *(micchā-sati)*, and 8. Wrong concentration *(micchā-samādhi)*.
[46]Nyanatiloka 1988, 74. The term *"hetu"* denotes the beginning series of the Paṭṭhāna and the first condition (*paccaya)*.

(dosa), and delusion *(moha)*. But wholesome roots *(kusala-hetu)* are those found in non-greed *(alobha)*, non-hatred *(adosa)*, and non-delusion *(amoha)*. There are consciousnesses *(cittas)* with root conditions and without root conditions. The unwholesome roots will bring about a *kamma* result *(vipāka)* which arises from the desire and passionate attachment to the world. So, lucidly stated, the Buddha explains his vision to his monks as follows:

"Before my enlightenment, O monks, when still a Bodhisattva, this thought occured to me: 'What is enjoyment in the world, what is misery in the world, and what the escape from the world?' Then I thought: 'What causes happiness and joy in the world, that is the enjoyment in the world; (the fact) that the world is impermanent, pain-laden and subject to change, that is the misery in the world; and the removal, the abandoning of desire and passion for the world, that is the escape from the world.'"[47]

The following fruition *(phala)* from our actions or 'path result' reflects the cognition process which flashes forth after the moment in which path-consciousness arises. Until the moment attainment of the next higher state of consciousness arises through insight, *(vipassanā)* which would bring moments of supermundane consciousness, a repetition of old patterns[48] continue, until thorough attainment of

---

[47]Woodward 1932, 1995, 237
[48]Buddhaghosa 1975, 819. Old patterns are not being used here as "fetters" but rather that state of consciousness that holds tension around our effort seen as 'wrong view'. As Buddhaghosa indicates "right view" arises because of the tranquilizing of efforts; this is the fruit of the Path.

fruition (*phala-samāpatti*) is reached.[49]

The twelve bases, composed of the six personal *(ajjhattika)* bases: eye *(cakkhu)*, ear (*sota)*, nose *(ghanā)*, tongue (*jivhā)*, body *(kāya)* and mind-base (*mano)* and the six external *(bāhira)* object bases which are visible object *(rūpa rammaṇa)*, sound object *(saddā rammaṇa)*, odor object *(gandhā rammaṇa)*, taste object *(rasā rammaṇa)* and tactile object *(phoṭṭhabbā rammaṇa)* and mind object *(dhammā rammaṇa)* are the sense-doors in consciousness.

The best way to view how these states of sense consciousness are represented through the phases of cognition and which are rootless (*ahetuka*), wholesome (*kusala*) and karmically produce no result are revealed to us in the simili of the 'Mango Fruit.' The following story, interpreted by Dr. Sircar, identifies how the senses and cognition series works together yet the resultant effect karmically is neutral. The story is as follows:

We find a man sleeping under the mango tree merging in the quiet flow of life-continuum (*bhavanga*). A ripe mango loosens from the branch and drops to the ground, just brushing the head of the man sleeping under it. The touch and sound of the mango falling so close to his body causes him to awaken. His awakening brings in the aspect of the eye-door consciousness that an appearance of an object stimulates. The sound of the object falling also stimulates his hearing-door consciousness. Both these stimulations alert his life-continuum consciousness stream toward the sense object, the mango. After seeing the mango fruit and recognizing what the object is, he picks it up. This stage engages the touch-door consciousness as he receives the object to him. He then inspects the mango that engages the investigating-sense object consciousness, discerning whether the mango is good or rotten. Finding the fruit good, the man decides to eat the mango.

[49]Ibid. 819

When he eats the fruit, he engages the taste-door consciousness. Finding the fruit delicious, the man savors the taste, the juices of the fruit, which engages all the phases of full cognition in the perceptual process (*javana*). He then falls back to sleep entering the life-continuum stream (*bhavanga*) again.[50]

The detailing of the Mango Tree simile points us to empirical experiences. A student of Buddhism can take these descriptions and apply them mindfully toward self-observation. Methodologies abound in Abhidhamma, awakening our awareness to use them as a standard to counter against the storm of emotional responses that arise and remain unexamined. The same simile is recounted by U-Nārada as he too recollects the mind moments (*mano-āyatāna*) in a less detailed manner. [51]

Dr. Sircar [52] breaks the action of this Mango Tree simile down into seventeen distinct undercurrent conditions which clearly identify how the sense doors register consciousness. She states these as follows:

1. The sleeping state of past *bhavanga*, [53] described as a stream where impressions and experiences are stored up and functioning but concealed as such to full consciousness, sometimes merging as subconscious phenomena or approaching the threshold of full consciousness. Another definition is life-continuum *(sota)* or that which metaphorically is the stream of cravings. [54]

2. Vibration that stimulates one from past to present.

3. The falling of the fruit, which is the image arrested as soon as the thought comes in.

4. The sense door consciousness becomes totally shaken

5. The five sense doors are activated through eye consciousness.

6. The receiving of recipient consciousness

---

[50]Dr. Sircar gave this explanation on the series of mind moments in her lecture Nov. 1995 when speaking on the subject of 'Identity and Zero' for a class in Abhidhamma at CIIS.

[51]Nārada 1973, 204

[52]Dr. Rina Sircar, a Theravādan practioner and leading scholar in Abhidhamma. She is a professor of Buddhist Studies at CIIS and a holder of the Buddhist World Peace Fellowship chair as stated in the Dedication of this treatise.

[53]Nyanatiloka 1988, 38

7. The investigating and examining of the object

8. The determining, making its shape, color, size etc.

9 -16. The following seven moments are divided into three spheres. They include the minute alacrity of the twenty-nine impulsions of activity consciousness *(javanas)*, which connect to the root *(hetu)*, and are responsible for our rebirth and karmic consequences. These, detailed as visible datum in the Visuddhimagga as the impulsion in which the objective fields are determined are:

a) Of the eight kinds of profitable sense desire spheres[55],

b) The twelve kinds of unprofitable sense spheres,[56] and

c) The nine remaining functional sense spheres[57]

17. The registering of the object and finally returning to the stream of *bhavanga*-life continuum from where we began the process.

It is a sobering realization on the part of a student of Buddhism upon regarding the seventeen mind moments how minute detailing of a moment of registration with one object can affect a change in how we perceive consciousness *(citta)* as an embracing totality. This information allows us to participate in the reality of how our concepts of experiencing subject-object relationships are an attempt to disclose the inclusive connectivity of mentality and materiality in one active present moment as it arises. As Venerable Taungpulu Sayadaw says:

"With your practice you will be able to experience the reality of mentality and materiality *(nāma-rūpa)* and once you know that all living things are mentality and materiality, it means that you will have gotten rid of your wrong view and can escape rebirth in the four planes of existence." [58]

---

[54]Rhys Davids 1921, 1993, 725

[55]Buddhaghosa 1975, Table III refers to sensual desire sphere that is accompanied by joy and associated by unprompted knowledge through the series of eight different permeations of the same idea.

[56] Ibid, Those views rooted in greed *(moha)*, hatred *(lobha)*, and delusion *(dosa)*.

[57]Ibid. Refers to the first five primary consciousnesses found as 1) contact, 2) volition, 3) life, 4) concentration and 5) attention, with another four secondary consciousness' a)mind-consciousness element accompanied by joy, b). mind-consciousness-element accompanied by equanimity, c). mind-consciousness-element accompanied by investigation, registration, rebirth-linking, life-continuum, and death, and d) energy.

[58]Teich 1996, 13

Every *citta* that comes into being plays a part of the cognitive process composing mind-element and mind. No "knower" outside the cognitive process is conclusive as the intrinsic components of mental phenomena are transitory, empty, absent of a living entity.[59] Therefore all that which comprises the cognitive act falls within the laws of impermanence (*avijjā*).

There is a determined order in consciousness that connects and rises in a series, such as the Mango Fruit simile indicates. *Cittas* that arise have an existence and then dissolve becoming a condition for the next consciousness arising (*citta*) and so on creating a perpetual circle. The registration of their impulsion has already been detailed. It is important to note that the unconscious content will go on even after the conscious content disappears.[60] Guenther uses the image of the wake of a boat that appears to be dividing the water by its rapid movement only to disappear into the unified water once again. [61] This image clearly allows us to visualize the continuum spoken of in all rising emotions and thought processes that merge into alert consciousness.

Alert intellection (*bhavanga),* which defines the constituent of becoming and the functional state of the unconscious,[62] is explained in Patthāna[63] commentaries. It is viewed as the foundation or condition *(karaṇa)* of existence[64] *(bhava)*[65], and as the *sine qua non* of life, having the nature of a process, which can literally be called a flux or stream *(sota)*. Herein, all impressions and experiences culled from investigation are, as it were, stored up, or "are gradually gathering shape",[66] but concealed as such from full

---

[59]Tin 1920, 1976, 350
[60]Guenther 1974, 26
[61]Ibid. 26
[62]Rhys Davids 1921, 1993, 499. This term also includes the subliminal consciousness of sub-conscious, life-continuum as the vital continuum in the absence of any process of mind or attention.
[63]Paṭṭhāna is considered the seventh text of the Abhidhamma Pitaka and most complicated in that the student of Buddhism must learn the composite of seven texts in order to comprehend how the conditions, as setting up mindfulness for pointing out the cause, are elucidated.
[64]Ibid. 196. *Karaṇa* drives from the Vedic of the same root. The term indicates a cause or producing factor "*cakkhu-ñāna*" of that which leads to clear knowledge.
[65]*Bhava*, which is a derivative of the Pali "*Bhavati*" meaning becoming (as a form of rebirth).
[66]Muller 1890, 1992, 96

consciousness, until and unless they occasionally emerge as subconscious phenomena and approach the threshold of full consciousness.

The practical nature of Abhidhamma and its constant threshing out of wholesome actions and the reasons why they are beneficial, gives validity to any student's process of inquiry into removing grasping attachment (*upādāna*).

The practice of equanimity *(upekkhā)* has been clearly experienced by arahats and illuminated masters and they show us why it would benefit us to step out of the raging torrent of emotions and the tendency to be utterly controlled by them. Patthāna therefore stands as a specific collation of six texts on the psychological analysis of phenomenal existence. This includes using what we see and know from consciousness *(citta)* and mental concomitants (*cetasikas*) toward the forming of our wisdom nature *(pañña)* given by the example of the arahats - where there is no cause there is no consequence.

Thus the systematic investigation of our experiences, as seen through the seventeen mind moments gives a realistic picture of our act of perception and the role each moment plays in our connective process called "consciousness."

The rootless consciousnesses (*ahetuka cittas)* have subtle permeations in three forms. The first form arises as an unwholesome resultant citta (*akusala vipāka citta*), a wholesome rootless resultant *citta*, (*ahetuka kusala vipāka citta*), and a rootless functional consciousness, (*ahetuka kiriya citta*). *Vipāka* indicates a neutral result to a person's actions and therefore no kamma is produced. A person achieves this when they understand the powers of equanimity (*upekkhā*). Equanimity is a part of the series of ten Perfections (*Pāramīs)* that are studied in the Burmese Theravādan school of Buddhism. By these examples, a student is brought further into the possibilities of attainment, exemplified in the living actions of the Buddha.[67] For the wholesome resultant *cittas*

[67]The *Pāramīs* consist of charity (*dāna*), morality (*sīla*), renunciation (*nekkhamma*), wisdom (*pañña*), energy (*viriya)*, patience (*khanti*), truth (*sacca*), resoluteness (*adhitthāna*), loving-kindness (*mettā*) and equanimity (*upekkhā)*

(kusala vipāka cittas) which leads us to the final *Pāramī* of equanimity *(upekkhā*) in the Ten Perfections of the Buddha consists thc five sense consciousness' *(dvipañcaviññāṇa)*. Beginning with

Eye-consciousness *(cakkhu viññāṇa)*,
Ear-consciousness *(sota viññāṇa)*,
Nose consciousness *(ghāna viññāṇa)*,
Tongue-consciousness *(jivhā viññāṇa)*, and
Body-consciousness *(kāya viññāṇa)*.

The senses play a complementary part in the cognition process because of the inextricable connections with what is disagreeable or agreeable according to the past conditioning of a being. This might play out as wholesome, unwholesome or neutral in the lifetime based on a person's conditioning, socialization or pathology in accord to one's previous actions.

In the rootless functional consciousness (*ahetuka kiriya cittas*) which signals when the cognition process arises, the *citta* adverts consciousness toward the senses and a neutral feeling arises. Often this works like a radio wave looking for a frequency. This is how, in mindfulness meditation (*vipassanā)* series we begin to sense the thought object that arises at the mind-door because it adverts it to the sense door by a subtle signal. The more we practice meditation the more profoundly we can feel the primary impulses before the senses grab on to them. That is why great meditation masters such as Taungpulu Sayadaw, the wild-flower monk of Burma says: "Why are the ultimate realities of consciousness, mental factors, materiality and *nibbāna* called as such? Because we can experience these realities in our day to day life."[68] This is the process wherein we learn how the arising of mind-door consciousness takes place. When a Buddha has these exact arisings they meet it with "smile-producing consciousness accompanied by joy" (*Somanassa-sahagataṁ hasituppāda-cittaṁ*).[69]

---

[68]Teich 1996, 6
[69]Mon 1995, 35

c) The Beautiful Consciousness *(Sobhana cittas)*

Smile-producing consciousness guides us to enter the beautiful consciousness of the sense spheres *(kāma-sobhana cittas)* which are the cittas that are of great benefit. They yield good qualities in the nature and are connected to wholesome roots such as generosity (*alobha*), goodwill (*adosa*) and knowledge *(amoha)*. These qualities arise because the beings of the ordinary world place into action deeds that bring merit to oneself and others. This merit is exemplified in deeds of charity to one's fellow humans (*dāna*), living in a moral context showing the unfoldment of one's highest moral development (*sīla*), and in the regular practice of meditation which is also understood as mental development (*bhāvana*). These meritorious deeds are called *maha-kusala cittas* and function in the ordinary and supermundane planes. What this means to the student of Buddhism is that actions are connected to fruitions *(phala)*. Fruitions are based on progressive attainment of understanding through absorption *(sati)*, producing a true view of reality. These *cittas* change knowledge to insight as the knowing and existence of *kamma* and *kamma-result* are operating in the controlled flow of mind which is free from the influence of greed (*lobha*), hatred (*dosa*), and delusion (*moha*). Wholesome roots will always give rise to beautiful consciousness' (*sobhaṇa cittas*) as unwholesome roots will always give rise to unsatisfactory consciousness.

Dr. Mon gives several examples illustrating *mahā kusala cittas* which arises when ordinary human beings perform exceptional or meritorious deeds, such as charity *(dāna)*, morality *(sīla)* and meditation *(bhāvanā)*.[70]

"If young children, without knowledge of kamma and kamma-result pay homage joyfully to a monk or a Buddha's image after being prompted by their parents, *(somanassa-sahagataṁ ñāṇa-vippayuttaṁ sasaṅkhārika mahā-kusala citta)*, these

[70]Ibid. 36

wholesome cittas will arise. In the same manner, "A lady with the knowledge of kamma and with joy offers flowers to a pagoda on her own accord. And so it is for a boy who spontaneously gives some money to a beggar with joy but without the knowledge of his actions (*kamma*). " Or, as another example, "A girl sweeps the floor with a neutral feeling but knows it is a wholesome thing to do". There are two other examples that define the *mahā kusala cittas* but they are of a more neutral type such as the following example. "A women reads a Dhamma book on her own accord without understanding the meaning and without knowing kamma and its results," or as "a girl prompted by her mother, washes her parents clothes without joy and without thinking about kamma and kamma-result."[71]

The great-resultant-cittas (*mahā-vipāka cittas*) and the great-functional-cittas (*maha-kiriya cittas*) together expose subtle differentiations between the classes of *cittas*. These provide understanding and insight of the Arahats and the fine material sphere (*rūpāvacara cittas*), which is the consciousness mostly experienced in the fine material world (*rūpa-loka*).

2 - The Consciousness of the Fine Material Sphere (*Rūpāvacara citta)*

In the *"loka,"* the world that indicates the three spheres of existence comprising the whole universe, there are three major divisions:

Kāma-loka, the sensuous world of the senses,

Rūpa-Loka, the fine material world that corresponds to the four fine material absorptions such as found in the *jhānas*. And

Arūpa-Loka, is the immaterial world that corresponds to the four immaterial absorbtions.

The fine material sphere *(rūpa-loka)* wherein exists the faculty of seeing and hearing with other sense faculties, which are temporarily suspended in the four absorption states (*jhānas*) will be explained in the following chapter on the *Jhānas*.

---

[71] Ibid. 39–40

The great resultant cittas (*mahā-vipāka cittas*) and the great functional cittas (*mahā-kiriya cittas)* are in the conditions arising from the states that are known to the arahats. Generally, out of the fifty-four *cittas* that are experienced in the sense spheres (*kāmāvacara*), most of these are experienced in the human abode. Nine of these cittas are exclusive to the *arahats* and not usually in the ordinary person, unless the ordinary person is able to undertake the developmental process that goes along with tranquillity meditation (*samatha-bhāvanā*). Through the development of tranquillity meditation a person can develop at least five wholesome *cittas* aligned with the *rūpa-jhānas* and climb even further into the refined immaterial sphere of the (*arūpāvacara kusala cittas)* aligned with the refined immaterial absorptions (*arūpa-jhānas)*

Consciousness that is experienced when the faculties are suspended in a state of absorption (*rūpāvacara citta)*, in a person who has undertaken the practice of tranquillity meditation (*samatha-bhāvana)*, will develop insight connected to rebirth consciousness (*ñāna-sampayutta*). The tools for this development come by concentration on a visible object (*kasiṇa*) such as a spot, the earth or a pond etc., or focused attention on the breath.[72] When a rebirth-consciousness has resulted (*rūpāvacara vipāka citta*) an arising of a functional consciousness in the *rūpa-loka* spheres (*rūpāvacara kiriya citta*) comes into place. Thus these fine material wholesome consciousnesses (*rūpāvacara kusala cittas)* and the fine material functional consciousnesses (*rūpāvacara kiriya cittas*) are experienced in the sense spheres as well as in the fine-material spheres. It is important to note however, that the fine material resultant cittas (*rūpāvacara vipāka cittas*) are only experienced in the fine material sphere. This comes to the *arahat* due to diligence, concentration and a combination of absorption factors (*jhānanga*) which arise due to dedicated and tranquil mind, which is free of hindrances (*nīvaraṇas)*.

---

[72]The Kasiṇas, earth *(pathavi)*, water *(āpo)*, fire *(tejo)*, air *(vāyo)*,blue *(nīla)*, yellow *(pīta)*, red *(lohita)*, white *(odāta)*, space *(ākāsa)*, and consciousness *(viññāṇa)*. These are thoroughly enumerated in the Anguttara Sutta V. 46 and the Vishuddhimagga beginning at III,119 going through XXIII, 20.

3 - Consciousness of the Immaterial Spheres (*Arūpāvacara Cittas*)

The consciousnesses mostly experienced in the immaterial sphere (*arūpa-loka*) are called *arūpāvacara cittas*. These *cittas* are also divided into the same three groups as the fine material sphere *cittas* (*rūpāvacara cittas*); however, because they operate in the immaterial sphere they are associated with a particular step in concentration (*jhāna*). For example: the moral consciousness in the immaterial sphere (*arūpāvacara kusala citta*) is associated with developed concentrations in the immaterial sphere (*arūpa-jhāna*) such as concentrations which move from matter into concentrations of infinite space. This is the same for the resultant consciousnesses in the immaterial sphere (*arūpāvacara vipāka cittas*) as well as for the functional consciousnesses in the immaterial sphere (*arūpāvacara kiriya cittas*).

Moral consciousnesses in the immaterial sphere (*arūpāvacara kusala cittas*) can be acquired by persons who are diligent in their practice by advancing themselves in concentration. However, the resultant consciousnesses in the immaterial sphere (*arūpāvacara vipāka cittas*) and the functional consciousness in the immaterial sphere (*arūpāvacara kiriya cittas*) are only experienced by the Arahats. This is due to the element of *kamma* and their capacity for concentration which leads them to the deeper levels of absorption (*jhāna*).

Absorption (*Jhāna*)

The most popular etymological explanation of "*jhāna*" is that given by Buddhaghosa. He says: (*Ārammaṇ' ūpanijjhānato paccanīka-jhāpanato vā jhānaṇ*). "It is called *jhāna* from meditation on objects and from burning up anything adverse" [73] From a literal point of view the term means "meditation". But as Rhys Davids also indicated it never means vaguely meditation. It is rather the technical term for a special religious

[73]Buddhaghosa 1975, 150

experience, reached in a certain order of mental states.[74] To understand how the moral, functional and resultant consciousnesses pertains to the immaterial concentrations (*arūpa-jhānas*) we would benefit by looking at the different stages in which the *jhānas* are grouped and explore the meaning of some of the terms of *jhāna*. Within those terms are the instructions for the intellect and for ideational consciousness, which is geared toward clarity and wholesome qualities.

Wholesome qualities referred to are those which remove us from worldly craving such as sensuous desires by directing our thoughts to that which is impermanent. When the consciousness is lifted above the attention of reasoning there also arises an upliftment and a joy that, as Buddhaghosa indicates, is bliss born of seclusion.[75]

The controlled practice which is explained in the Dhammasaṅgani [76] is the first rapt meditation (First *Jhāna*), which says:

"Wherein conception works and thought discursive, which is born of solitude, and full joy and ease--then the contact, the feeling...the grasp, the balance, which arise in him [her], or whatever other incorporeal, causally induced states that there are on that occasion--these are states that are good."

The "solitude" which is referred to in the first *Jhāna* refers to the five hindrances which are "thrust from the heart." The thrusting comes from the following meditation exercises:

Concentration subdues sexual desire,
Joy opposes malice,
The onset of intellect opposes solidity and torpor,
Ease opposes excitement and worry and
Discursive thought opposes perplexity and doubt.

---

[74]Rhys Davids 1921, 1993, 286
[75]Buddhaghosa 1975, 151
[76]Rhys Davids 1900, 1996, 44. Words in brakets are the author's of this treatise.

Therefore, in accord with the benefit of this process, the second rapt meditation (Second *Jhāna)* arises. It is characteristically free from the externally distracted determinants[77] of consciousness and in it one becomes more susceptible to enter the purely subjective conditions born from the effort of concentration *(bhavana)*.

Dhammasaṅgaṇī states that the Third, Forth and Fifth *Jhānas* arises when a student's self-control is enhanced by faith, energy, mindfulness, concentration and wisdom. When a student has developed in him/herself the wholesome temperament and mental ability that enhances intuition *(abhiññā)*, the mind is able to flow into abstract forms without constriction.[78] This lack of constriction arises because the mind can encompass the desired conception (*appanā)* such as fixing the thought on an object. The ease or difficulty comes when and if the student has purged mundane matters from his or her consciousness and replaced them with the disciplinary consciousness of self-control and intensified abstraction.

For a person to enter the *arūpa-jhāna* he or she has already used their faculty of reason to arrive at conclusions about the unsatisfactory condition of the physical and transitory reality and all that it brings in the way of discomfort, illness, old age and death. As no attachment to the physical form exists the contemplation moves unconfined into infinite space *(ākāsa)*. As Dr. Mon suggests:

"He [she] then continues his [her] meditation by concentrating his [her] mindfulness on the *ākāsānancāyatana kusala citta*, meditating *'Viññāna, viññāna'* repeatedly til he [she] reaches the second *arūpa-jhāna*. This *jhāna* is called *'viññānancāyatana kusala citta'*."[79]

When entering the third *arūpa-jhāna*, one's attention is on nothingness, meditating *"nathi kinci"* (there is nothing whatsoever). And in the fourth *arūpa-jhāna* the

[77]The term "determinant" is used here to refer to an element that identifies or determines the nature of something that fixes or conditions an outcome.
[78]Rhys Davids 1900, 1996, 53
[79]Mon 1995, 49. Words in brakets are the author's of this treatise.

perception neither exists nor does not exist. This consciousness is so subtle and refined that one cannot with determination define whether a conscious state exists or not. All four *arūpa-jhānas* partake of the two *jhāna* factors of equanimity (*uppekkhā*) and one pointed consciousness-*samādhi* (*ekaggatā*).[80]

The *jhānas*, if practiced assiduously become the acquired consciousness in the supermundane levels and take us into knowledgeable path consciousness *(magga-ñāna)*. A serious student takes up the insight meditation practice *(vipassanā-yānaka)* and tranquillity meditation (*samatha-yānika*) for looking further into the ultimate characteristics of mind and matter (*nāma-rūpa*), suffering (*dukkha*) and not-self (*anattā*).

4 - Consciousness on the Supermundane Levels (*Lokuttara Cittas*)

A successful practitioner of insight meditation *(vipassanā)* and tranquillity-meditation *(samatha-yānika)* will acquire the 4 Paths *(lokuttara kusala cittas)* and the four Fruition's *(lokuttara vipāka cittas)*. The supermundane moral consciousnesses are accessed in the following step-wise unfoldment:

Stream-entry *(sotāpatti-magga-cittaṁ)* Here, one is rid of the six fetters of killing, stealing, sexual misconduct, telling lies, abusive slander and wrong view.

Once-returner *(sakadāgāmi-magga-cittaṁ)*. All ten unwholesome conducts are weakened in the nature as well as the six, above mentioned, fetters.

Never-returner *(anāgāmi-magga-cittaṁ)*. All unwholesome conduct is freed from the nature; only bits of greed and delusion remain.

Arahat *(arahatta-magga-cittaṁ)*. All ten unwholesome fetters are gone. Only *Nibbāna* with two factors a) with a body and all senses, b) without any attachment to corporeality. That means *Nibbāna* is remaining without physical bases, only truth bases (*dhamma āyatana*), and truth element (*dhamma dhātū āyatana*) remain.

---

[80]Rhys Davids 1900, 1996, 53. "Eka" meaning one without contrast, + "aggatā" meaning concentration, this refers the capacity to individualize the contemplation process for the tranquillity of mind.

The fruitions follow in the same step-wise unfoldment:

Consciousness belonging to the fruition of stream-entry *(sotāpatti-phala-cittaṁ)*

Consciousness belonging to the fruition of once-returner *(sakadāgāmi-phala-cittaṁ)*

Consciousness belonging to the fruition of never-returner *(anāgāmi-phala-cittaṁ)*

Consciousness belonging to the fruition of arahat *(arahatta-phala-cittaṁ)*

The four fruitions *(phalas)*, or what are referred to as *lokuttara vipāka cittas*, are based on the progressive attainment of each stage of understanding, absorption and unfoldment in the sequence of the Four Paths. These lead us from the craving *(taṇhā)* and lusting *(vāna)* to *Nibbāna* (the goal). Then right view *(sammādiṭṭhi)* the first of the practices of the Eight-Fold Path *(Ariyaṭṭhaṅgikamagga)* is realized.

MENTAL FACTORS (*CETASIKAS)*

"There is no separate being or person apart from the elements. The ultimate truth is the diametrical opposite of the hallucination, and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of Saṁsāra, the evolution of life." [1]

1. Definition of *Cetasika:*

Cetasikas can be defined as mind and all that belongs to it, including mental properties and co-efficients.[2] The composite of mind is annotated in the Dhammasaṅganī, which enumerates the factors of existence. Contained in the Dhammasaṅganī are fifty-two mental factors (*cetasikas*) in all, and five categories of aggregates (*khandhas*): corporeality (*rūpa*), feeling (*vedanā),* perception (*saññā),* mental formations (*saṇkhāra*), and consciousness (*viññāṇa*). It is also stated by Nyanatiloka that in Abhidhamma, as a rule, these aspects are treated under a compact association seen through the integration of three aspects: consciousness (*citta*), mental factors (*cetasika)* and corporeality (*rūpa*).[3]

Abhidhammikas, scholars in the Abhidhamma, begin defining the basic kinds of consciousness found in the sense bases, for example: eye-consciousness (*cakkhu-viññāṇa*), ear-consciousness (*sota-viññāṇa*), nose-consciousness (*ghāna-viññāṇa*), tongue-consciousness *(jivhā-viññāṇa*), and touch consciousness (*kāya-viññāṇa*), from which stimulation appears. [4]

A defined base from which the sensation originates is a designation from which the stimulation will also disappear *(nirodha viññāṇa).* The structuring and destructuring of consciousness and the psychic factors that identify consciousness present the fifty-two permutations and combinations that define the mental concomitants (*cetasikas)* and consciousness (*citta)* as they arise together and perish together. The psychic factors take the same object of consciousness (*ārammaṇa*) and they share the same common physical bases (*vatthu*).

---

[1]Ledi Sayadaw 1997, 9
[2]Rhys Davids 1921, 1993, 271
[3]Nyanatiloka 1988, 46
[4]Kashyap 1982, 44

In the same manner 'of that which shares,' we will relate to the two factors, *citta* and *cetasika* as they prepare us to interconnect to the text Patthāna and the system of correlation (*paṭṭhāna-nyāya*). We will see them cooperating and working in tandem although consciousness (*citta*) has been understood as being more the leader and psychical factors (*cetasika*) the influence as they perform either wholesome or unwholesome directives within actions, speech and thoughts.

A way to understand this cooperation can be found by a relationship which sometimes is found to describe the familial influence of the mother and father. "The father is the leader of the family, the mother has complete influence on the father, and he does what she asks him to do. Then who is more important, the father or the mother?" [5]

One sees in this relationship how the mother and father work together and do not exist in opposition to each other, rather by imparting their strengths to one another they grow more powerfully. We have been socialized to see the father more as the leader (*citta*) and the mother more as the reflector of the influence (*cetasika*). Yet, the influence, shown in the above simile, is the mother (*cetasika*) influencing the father (*citta*). This reversal shows their integrative forces operating equally in consciousness and is more in line with how the model of correlation exists between the two factors.

Keeping in mind the example of how individuals such as members of the family work together to impart strengths to one another leads us to understanding the fifty-two *cetasikas*, and how they work with each other and with consciousness (*cittas*) keeping cohesion primary. Within the fifty-two *cetasikas*, there are three classes that represent the following factors meaning " something that actively contributes to the process of a result." [6] The three classes of *cetasikas* are as follows:

[5]Mon 1995, 65
[6]Woolf 1898, 1979, 406

A- General mental factors (*Aññasamāna cetasika*), of which there are *(13)*,

B- Immoral mental factors (*Akusala cetasika*), of which there are (14), and the

C- Beautiful mental factors (*Sobhana cetasika*) of which there are (25).

2. General Mental Factors *(Aññasamāna)* Cetasikas:

In the first classification of the general mental factors (*aññasamāna*) a division of two sub-groups that concern function. They are called general and particular and they arise and deal with essential aspects of function and association with all cittas (*sabbacitta sādhāraṇa)* [7] In the second classification there exist particulars that selectively associate with some beautiful (*sobhaṇa)* as well as with some non-appealing (*asobhaṇa)* cittas. Divisions and categories often seem daunting to a student studying Abhidhamma. Yet as we enter the definitions and functions of each *cetasika*, the factors begin to become clear and the student is no longer entangled in the endless lists; the objects of mind reveal themselves, weaving a framework which becomes comprehensible. The manner for the student is to allow the mind to relax and open to the connections given through the Pāli definitions.

Keeping that thought, when we take the root meaning of *sādharaṇa* one finds the detailing of faith exponentially revealed. Faith leads to levels of mental insight which inspire confidence. Therefore, the steps that support our faith are revealed in the objects of mind. This is evident when a wholesome thought connects with the aggregates of *Dhamma*. The way in which the *Abhidhammikas*, connect mind (*citta)* with the essentials which associate with the objects of mind (*sabbacitta-sādhāraṇa*) reveals further the law (*dhamma*) which, in the end, reveals no obstructions or obfuscation to the lucidity of

[7]Rhys Davids 1921, 1993, 675. This term is classified from the Sanskrit root "*sādhārṇa*," *(Pāli "saddhā")* as that which is rooted in faith; of these there are seven: contact (*phassa)*, feeling (*vedanā)*. perception (*saññā)*, volition (*cetanā)*, one-pointedness *(ekaggatā)*, nourishment through vitality *(jīvitindriya)*, and attention to the object *(manasikāra)*.

relaxed consciousness. This achievement leads us to the removal of suffering which is attained in the goal *(nibbāna)*.

In order to understand the methodology in Abhidhamma, all seven psychic factors of contact *(phassa)*, feeling *(vedanā)*, perception, *(saññā)*, volition *(cetanā)*, one-pointedness *(ekaggatā)*, nourishment through vitality *(jīvitindriya)*, and attention to the object *(manasikāra)* require further explanation as the factors *(cetasikas)* which determine the character of consciousness *(citta)*. Let us now define these seven psychic factors in view of how they function.

1. Mental Impression *(Phassa)* furnishes the contact with the sense object, the sense organs and the *citta*. It is considered the first because of its impact which is due to visual impression and consciousness *(cakkhu-viññāṇa)*. In the 'Honeyball Sutta' [8] found in the Majjhima Nikāya Mahā Kaccāna, one of the highly praised and wise companions of the Buddha, interprets for the disciples what the Buddha meant in his summary discourse because they were unable to comprehend it in depth at the time the summary was given orally by the Buddha. The venerable Mahā Kaccāna gives his detailed meaning as follows:

"Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with respect to past, future, and present forms cognizable through the eye." [9]

We see that contact or mental impression *(phassa)* is a coordination and synthesizing of three actions beginning with visual contact with the object, the visual

---

[8]Ñāṇamoli 1995. 201-206
[9]Ibid. 203

organ of the eye and the eye consciousness which arises allowing the sense impression to format as cognition.

2. Feeling (*Vedanā*) relates to how a being is either affected by pain or pleasure or feelings of a neutral nature. *Vedanā* can be related to all of the six senses as it distinguishes those associated impressions that arise from seeing, hearing, smelling, tasting, and bodily and mental impressions. Feeling (*vedanā*) is considered a part of all consciousness and has a lower and higher degree of stimulating action. A student can find this stated in the Majjhima Nikāya in the 'Simile of the Saw' *(Kakacūpama Sutta)* that even when a another's actions are antagonistic to one's well-being, the Buddha exhorts his followers to train the inner feelings and the thoughts activated by external circumstances to remain unaffected by ill-will, in this case, an unwholesome feeling toward another.

"Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teachings. Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, and with a mind of loving kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train bhikkhus." [10]

Feelings are found to be the sixth condition in the Causal/Effect relationship series contained in Causal Genesis *(Paṭiccasamuppāda)*. The factor of feeling is also introduced into the practice of mindfulness (*satipaṭṭhāna*) training. In this training the objects of our feelings are placed close to the mind door and observed. In setting up awareness and applying mindfulness to what has arisen, the practitioner of mindfulness (*satipaṭṭhāna)* sets a centurion at the door of the mind observing what the object of mind has brought forth.

[10] Ibid. 223

One then can observe what has caused the feelings to support the object that has arisen. The practice of mindfulness brings forward the importance of the development and redirection through relaxation of the tight fist around this feeling *(vedanā)* factor. Offered in the most famous *Satipaṭṭhāna Sutta*, is the opening line of the discourse that says: "*Satipaṭṭhāna* is the one and only way (*ekāyano maggo*) for the purification of beings, for the surmounting of sorrow and lamentation, for the abandoning of pain and grief, for reaching the right path and realizing *Nibbāna*." [11]

3. Perception (*Saññā*) takes note of all sense objects and enables the mind to absorb and recognize, through the sense doors, the perceived object. It is considered the third *Khandha* and functions as discernment, as well as assimilation of sensations and the complete array of awareness of the material qualities. Rhys Davids quotes from the Pāli how *Saññā* is twofold, utilizing sense impression *(paṭighāsamphassajā)* and recognition (*samphassajā*) [12] operating as the decisive function of perception. Nyanatiloka, on the other hand states that: "*Saññā* stands for all consciousness in entirety, as the realm of neither perception or non-perception *(n'eva-saññā-n'āsaññāyatana)*," and therefore not considered a perception alone as much as a function working with all other constituents of consciousness. [13]

The range of perception which has been discovered in the sense bases (*saḷāyatana*), the kinds of contact (*phassa*), lead to feeling (*vedanā*) and further perception enhances craving (*taṇhā*), which develops into grasping attachment (*upādāna*) and which manifests through the act of becoming (*bhava*) into sensual existence. This perception leads to old age (*jāti*), death (*jarā maraṇa*), sorrow, lamentation (*soka parideva*), pain (*dukkha*), grief *(domanassa)* and despair (*upāyāsa*). Thus, it is said, the endless cycle of perception continues throughout the whole phase of life experience. This formula is a foundation to students of Buddhism in realizing the steps that develop out of ignorance (*avijjā*) found in the formulae of Conditioned Genesis (*Paṭiccasamuppāda*).

---

[11]Walshe 1968, 350
[12]Rhys Davids 1921, 1993, 308
[13]Nyanatiloka 1988, 192

4. Volition or Intention (*Cetanā*) is viewed as thinking or active thought, or will. It is not considered passive thinking but rather the meaning is aligned with effort. There is an inseparability between all sensorial and mental impressions and *cetanā* is associated with the active outcome of wholesome and unwholesome kamma. In the Aṅguttara Sutta [14] Buddha's exposition to his monks clearly states how to use volition for the purpose of suppressing unwholesome activity and to maintain thereby wholesome effort. The following passage urges us to strive toward wholesome effort and use our effort to abandon evil, reflecting the key principle the Buddha gave to his disciples and preserved in the Dhammapada [15] on the subject of volition:

"Herein a monk rouses his will not to permit the arising of evil, unwholesome states that have not arisen - to abandon evil, unwholesome states already arisen - to arouse wholesome states that have not yet arisen - to maintain wholesome states already arisen and not allow them to disappear; he makes an effort (for it), stirs up his energy, exerts his mind and strives." [16]

It would be appropriate when we view volition (*cetanā*), as addressed in the above Sutta, to note how striving for wholesome thought, speech and action will affect the outcome that is inseparably bound. This *cetasika* addresses the issue of *kamma*, termed the action that shapes the destiny of beings, and which will be elaborated more fully later in this document. This relationship of intention and effort can be clearly impressed by the following words a lay disciple of the Buddha Anāthapiṇḍika said to himself when doubt had entered his heart:

"A hundred thousand elephants,
A hundred thousand horses,
A hundred thousand mule-drawn chariots,

[14]Hare 1935, 1995, 8
[15]Narāda 1963, 1993, 186. *Saba pāpassa akaraṇaṁ* (not to do any evil). *kausalass upasamapadā* (to cultivate good), *sa citta pariyodanpanaṁ* (to purify one's mind), *etaṁ Buddhābasāsanaṁ* (this is the teaching of the Buddhas)
[16]Nyanaponika 1949, 77-78

A hundred thousand maidens
Adorned with jewelry and earrings--
These are not worth a sixteenth part
Of a single step forward."[17]

Excluding feeling *(vedanā)* and perceptions *(saññā)*, all remaining fifty mental factors *(cetasikas)*, with volition *(cetanā)* as the foremost, are designated as a formation-group *(saṅkhārakkhandha)* and included as one of the Five Groups of Existence:

1. Mental impression (*phassa*),
2. Volition *(cetanā)*,
3. Vitality *(jīvita)*,
4. Concentration *(samādhi)* and
5. Advertence *(manasikāra)*.

5. One pointedness concentration *(Ekaggatā)* taken from the Pāli term "eka" meaning one or single. This refers to a person's meditation capacity and their ability to individualize thoughts through contemplation and tranquillity of mind. In the Comprehensive Manual of Abhidhamma, the well-utilized commentarial treatise on methodology contained in Abhidhamma Pitaka, stresses that one pointedness is needed when entering the first through the fifth *Jhānas* as covered earlier in the text on Citta. (*1st -Vitakka-vicāra-pīti-sukh'-ekaggatā, 2nd -Vicāra-pīti-sukh'-ekaggatā, 3rd - Pīti-sukh'ekaggatā, 4th - Sukh'ekaggatā and 5th - Upekkh'ekaggatā)* [18]. It prevents all distraction from coming into focus within the mental factors and concomitants. This term is likened to a firmly fixed object such as a great oak tree that cannot be moved in a tumultuous storm.

---

[17]Nyanaponika 1997, 338
[18]Bhikkhu Bodhi 1993, 52

When studying the *Jhānas*, which are considered as absorptions through the meditative process, we can also view the degrees of concentration within the *jhānas* as one-pointedness (*ekaggatā*) as it arises as the fifth factor in the *Jhānas* as well.[19] *Ekaggatā* inhibits hindrances such as that type of thought form that clings to unwholesome desires toward ones person and others, and helps subside sensual desires. This term relates to concentration (*samādhi*) which has the same constituents as are found in the concomitant *ekaggatā*.

6. Life Controlling Faculty (*Jīvitindriya*) The faculty of life and vitality is composed of two meanings: Life (*jīvita*) and controlling faculty (*indriya*). This factor can be understood as having a sustaining and controlling guideline for a human entity. As stated in the Dhammasaṅgani: "As lotuses are sustained by water, and an infant by a nurse", so we find we are sustained by the mental concomitants by which the complex of *dhammas* (meaning objects of mind) are sustained by life, thus the combination *jīvitindriya*".[20] It is important to note that this factor is free of any ethical or contingent quality of good, bad or indeterminate as it mixes unhindered in the given complex of associated effects. We can compare this term with the Latin. "*vīta*" which could be considered the life span of the individual with no reference to wholesome or unwholesome qualities surrounding it.

7. The First Confrontation with an Object (*Manasikāra*). This factor forms the first stage in the cognition series composed of seventeen moments in the life-continuum (*bhavaṅanga*) series. These stages are composed of advertence at the five-sense doors (*pañcadvārāvajjana citta*) and advertence at the mind door (*manodvārāvajjana citta*). *Manasikāra* helps to direct the mental concomitants toward the sense object as stated in the Dhammasaṅganī: "As far as one's mind-force is directed, so his/her thoughts will turn

[19]The other four factors being, *vitakka, vicāra, pīti, vedanā*
[20]Rhys Davids 1900, 1996, 19

to the thing."[21] <u>Abhidhamma</u> scholars are also quoted as saying: "Without *manasikāra*, the mind is like a rudderless ship and it cannot be aware of an object."[22]

In a broader sense we can find this factor listed in the Suttas as that which is wise-attention or reflection *(yoniso-manasikāra)* and unwise attention or reflection (*ayoniso-manasikāra)*[23] which leads us to moral or immoral consciousness.

After we understand the definitions of the seven primary mental concomitants that although divided into two sub-groups of general and particular, they form an essential link and association with all *cittas*. Inclusively, the mental concomitants *(sabbacitta-sādhāraṇa*) enhance all that they associate with and their association becomes their basic function of the awareness of the objects of mind. To recapitulate: *Manasikāra* confronts the sense object and directs the consciousness. *Cetanā* acts on the consciousness. *Phassa* allows the citta and mental concomitants to be in contact with the object. *Ekaggatā* focuses the consciousness and the concomitant onto the object. And *Jīvitindriya* sustains the vitality of the consciousness and mental concomitants until active comprehension is completed. If these factors were not in place, the absorption of the objects of awareness could not be comprehended by the mind.

A sub-group found in the general mental concomitants *(aññāsamāna cetasikas)* are those particular factors *(pakiṇṇaka*) which associate with beautiful *(sobhaṇa*) and non-beautiful (*asobhaṇa*) consciousnesses. These are particular mental concomitants because they enhance the application of the concomitants and only associate with those that they should associate. This can be understood by the root definition that refers to being

---

[21] Ibid. 49
[22] Mon 1995, 70
[23] Walshe 1987, 512

"scattered about" figuratively, meaning "miscellaneous," [24] yet each having one of six distinct functions, called "particular," as follows:

Particulars *(Pakiṇṇaka* Cetasikas) [25]

8. Initial application or thought conception (*Vitakka)*. This term is defined as reflection, thought and thinking, and refers to the initial application defined in the Vishudhimagga as "hitting upon" [26] This "particular" further indicates when the mind looks at the object it strikes it, so to speak, by the applied thought and thus disturbs it. It is the manifestation of lending the mind to the object. Therefore *vitakka* relates the *citta* and its concomitants to the sense object. Because this factor is found commonly in any class of consciousness it also has a relationship to the minds first confrontation with the object *(manasikāra)* and to thinking as active thought and intention, purpose or will (*cetanā)*. An example that is sometimes given compares these two to different persons in a boat racing to a flag. "*Manasikāra* is like the rudder - controller of the boat, *vitakka* is like the rowers in the hull of the boat, and *cetanā* is like the foremost rower who not only rows the boat himself but also urges others to row to their best and then plugs the winning flag when the boat gets to the destination." [27]

---

[24]Pa + kiṇṇa - a past particle of 'kirāti', meaning to strew about, + ka

[25]*Vitakko, Vicāro, Adhimokkho, Viriyaṃ, Pīti, Chando cā ti cha cetasikā pakiṇṇakā nāma*. These cetasikas are thus named 'Particulars'

[26]Buddhaghose 1975, 148 This word is possibly related to the Pāli '*ūhanati*', to disturb.

[27]Mon 1995, 72

9. Sustained application and discursive thinking (*Vicāra*). This term allows an examination many times on the part of the *citta*. *Vitakka* and *vicāra* are always viewed together as they work in tandem, one beginning, one resulting, as *vicāra* sustains the characteristic of a continued occupation with the object; its function is to keep co-nascent (or co-existent) mental states occupied and anchored with that object. Rhys Davids found in her etymological research, how in earlier Buddhist works both terms were used to denote one and the same thing. This was based on a formative oral tradition. However, she indicates, with the advancement of the study of Abhidhamma and work of the *Sangha*, the Abhidhammikas and scholars found relevant need to further articulate terminology by writing it down. For clearer instruction, as oral teachings were passed from teacher to student, terms became mutually distinguished as objects of mind became more causationally and correlationally precise. This development based on more popular etymology became necessary because Buddha taught to all classes, not only upper or priest class.[28] The clarity that the objects of mind *(cetasikas)* distinguish in their function to mind *(citta)* illuminated the ethical relationship which had to arise from natural philosophical truths. Terminology therefore became enhanced, particularly by the ancient inventors of the Pāli alphabet and the written grammatical system that reflected the order and symmetry of thought throughout. [29]

10. Belief in the object (*Adhimokkha)*. Adhi in Sanskrit is "a base or equal" in view of preference to a direction or place. It is joined with 'muc', which is firm as in 'resolved', determination or decision. Often one can see the term used to express a determined state of making a decision and not wavering. It is the exact opposite of doubt or indecision. In the Vinaya texts [30] we find in the exposition on the 'Faculty of Faith' how belief is resolve in the virtues of the Buddha, or in the belief in the Three Jewels, the *Buddha* (the Supremely Enlightened One), the *Dhamma* (the Doctrine) and the *Sangha*

---

[28]Rhys David 1921, 1993, 620. R. D's footnote defining *vicāra*
[29]Mason 1868, 1984, 6
[30]Chaṭṭha Saṅgāyana CD-Rom 1954-56 - Vinaya I, 68 and iii, 45

(those who follow the Doctrine). Belief gives one the ability to enter into them. This becomes the "equal base" or confidence in which the assurance in the virtues arises. [31]

It is the composite method of the Abhidhamma to set out in detail (and in correlation) the adjectival part of a compound on which the substantive part depends. We will see this more clearly later in the section on The System of Correlation. An example is expressed in the combined term, faith-faculty = faith the faculty of. [32] This composite method establishes the principle matrix of correlation that unfolds in the Patthāna, and which reveals coalescence of meaning one part into the other. This idea is well defined in the story that the sage Nâgasena tells concerning an individual who, while knowing his deep strength and inner power, faces an obstacle in which he is tested. The story is as follows:

"Now suppose a crowd of people, one after the other, were to come up, and being ignorant of the real breadth or depth of the water, were to stand fearful and hesitating on the brink. And suppose a certain man should arrive, who knowing exactly his own strength and power should gird himself firmly and, with a spring, land himself on the other side. Then the rest of the people, seeing him safe on the other side, would likewise cross. That is the kind of way in which the recluse, by faith, aspires to leap, as it were by a bound into higher things." [33]

This story shows how the action of one man correlates to the action of many. It also shows the correlation between faith and faculty, as an example of a base of confidence and arising virtue.

11. Effort, energy and exertion *(Viriya)*. As it is stated in the Attasālinī: "*Viriya* is the state of the energetic man, or it is the action of the energetic, or it is that which should be effected, carried out by method or suitable means. From its overcoming idleness it is a

[31]Tin 1920, 1958, 191-192
[32]Rhys Davids 1900, 1996, 14
[33]Muller 1890, 1992, 56

controlling faculty in the sense of predominance. Or, it exercises government with the characteristic of grasp. Combined with faculty we get the compound: "energy-faculty'. Its characteristics of strengthening, and grasp, or support "[34] includes outer objective and manifestation.

In the Milinda-Panhā, Nâgasena states that when an old house is going to fall down it needs to be strengthened by other pieces of wood. Energy has the characteristic of strengthening all moral states and therefore they do not fall away. *Viriya* also has the characteristic of not allowing associated states to recede or retreat. It rather uplifts them as well. An example is given of a small army going into battle and being repulsed because of the size of the opposition. The head general would tell the king so that a stronger reinforcement would be sent, and so being supported, would defeat a hostile oppressor. [35] Therefore, *Viriya* should be seen as the foundation of all attainments as it is considered as one of the Ten Perfection's *(Pāramīs)* of Lord Buddha: "The inferior is produced by inferior zeal, [purity of] consciousness, energy, or inquiry; the medium is produced by medium zeal, etc.; the superior, by superior [zeal and so on]. That undertaken out of desire for fame is inferior; that undertaken out of desire for fruits of merit is medium; that undertaken for the sake of the noble state thus 'This has to be done' is superior." [36]

In many of the sources defining this *cetasika*, energy is held as wholesome support toward unfolding the nature of a being and thus its perfection. The perfection of the Buddha called the perfect exercise of the principle virtues of the Buddha's *(Pāramīs)* and they are as follows:

1. Charity *(Dāna)*, a great being gives gifts which are a source of pleasure to all beings, without discriminating

---

[34]Tin 1920, 1958, 158
[35]Muller 1890, 1992, 57
[36]Buddhaghosa 1975, 13. Words in brakets are the author's of this treatise.

2. Morality (*Sīla)* is practiced in order to avoid doing harm to beings therefore, the Great Ones undertake the precepts of virtue found in 5, 8 and 10 levels of practice,

3. Renunciation (*Nekkhamma)*, is practiced as a longing for a release from this cycle of rebirth and thus perfects virtuous thoughts and actions,

4. Wisdom (*Paññā)*, they (referring to all the Buddha's past, present and future) cleanse their understanding for the purpose of non-confusion about what is good and bad for beings,

5. Energy (*Viriya)*, they constantly arouse energy having beings' welfare and happiness at heart,

6. Patience (*Khanti)*, when they have acquired heroic fortitude through supreme energy, they become patient with beings' many faults,

7. Truth (*Sacca)*, they do not deceive when promising, 'We shall give you this, We shall do this for you',

8. Resoluteness (*Adhiṭṭhāna)*, they are unshakably in their position dedicated upon beings' welfare and happiness,

9. Loving kindness (*Mettā)*, they are unshakable in their position placing others first before themselves, and

10. Equanimity (*Uppekkhā)*, they are evenly balanced in joy and grief and they expect no reward.

12. Rapture or Enthusiasm (*Pīti)*. Often one finds this word linked to compound meanings such as gladness (*pāmojja*), joy (*somanassa*) or happiness (*sukha)*. Derived from the classic Sanskrit word "*Prīti,* " *Prī* meaning emotion or joy, delight or zest. However it is not necessarily a feeling or a sensation and therefore is not connected per se to the feeling-group (*vendanakkhanda)*. It is stated in the Atthasālanī " 'Zest,' 'rapture,' is literally that which satisfies, develops *(pīṇayatīti pīti*). It has satisfaction as characteristic, the thrilling of body and mind (or suffusion) as function, an elation as manifestation. Rapture is of five kinds: --the lesser thrill (*khuddaka pīti*), momentary rapture*(khaṇika pīti*), flooding rapture *(okkantikā pīti*), all pervading rapture *(ubbegā pīti)* and transporting

rapture *(phāranā pīti)*. Of these the lesser thrill is only able to raise the hairs of the body. The momentary rapture is like the production of lightning moment by moment; like waves breaking on the seashore. The flooding rapture descends on the body and breaks. The transporting rapture is strong, and lifts the body up to the extent of launching it in the air,"[37]... or as that which transports the disciple with the Buddha as object of thought.

Pīti is a Jhāna factor as it inhibits ill will (*vyāpāda*) and is a precursor of pleasant feelings (*sukha*).

13. The intention or wish to do (*Chanda*). In the purest sense *Chanda* is found in the Sanskrit term "*Skankh*" meaning to jump. But its correlative meanings refer to impulse, excitement, intention, resolution and will that includes the intentional desire as well. Here we find the development of an investigative desire of the doctrine assisting a student of Buddhism in gaining the acceptance of the teachings (*Dhamma*) from which zeal springs and the ultimate truth is discovered and penetrated. All the unfolding steps reflect the result of the essential beginning wish. As stated by the reference to Buddha's desire for ultimate truth:

"When he has investigated him and has seen that he is purified from states based on delusion, then he places faith in him; filled with faith he visits him and pays respect to him; having paid respect to him, he gives ear; when he gives ear, he hears the Dhamma; having heard the Dhamma, he memorizes it and examines the meaning of the teachings he has memorized; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal springs up; when zeal has sprung up, he applies his will; having applied his will, he scrutinizes, having scrutinized, he strives; resolutely striving, he realizes with the body the ultimate truth and sees it by penetrating it with wisdom."[38]

---

[37]Tin 1920, 1958, 153

[38]Ñāṇamoli 1995, 782. The author of this treatise prefers gender-neutral language whenever possible. In view of this quote, for clarity of understanding and flow, I leave it to the reader to decide.

Everything and every action begin therefore with a desire *(chanda)*. Even in the most basic terms the action to stand up begins with a wish to stand up. A journey to some place begins with a desire to go to some place. When a desire (*chanda*) is brought to its most intensified characteristic it can be seen as will leading one into action, such as stretching the hand forth to grasp an object which is preset by the wish to pick it up. It is likened to right effort (*vāyāmo*), the sixth practice in the Noble Eightfold Path (*Ariyaṭṭhaṅgika Magga*). It is also likened to effort and energy (*viriya*) as defined in the Perfections of Lord Buddha (*Pāramīs*) as a characteristic for accomplishing one's purpose *(iddhipāda)*, which is the making of determination in respect to concentration on purpose, on will, on thoughts and on investigation [39]

B. Immoral Mental Concomitants *(Akusala Cetasikas)*

Of the Immoral (*Akusala) cetasikas* we find in total fourteen divided into four groups, categorized by the lacking in penetration and understanding. *Akusala cetasikas* invariably present unprofitable resultant-consciousness and they correspond with unwholesome qualities such as ignorance *(avijjā)*, attachment *(lobha)*, hatred *(dosa)*, and sloth *(thina)*, all factors which contribute to the denigration of a human being and his/her relationship to other living beings and things.

The first category of the immoral cetasikas *(akusala sādhārna)* begins with ignorance *(Moha catukka)*[40]:

14. *Moha* - This *cetasika* describes how ignorance of the true nature of the six sense objects obfuscate mind and matter *(nāma rūpa)* keeping veiled the four common characteristics of impermanence which are: *(anicca)*, suffering *(dukkha)* and non-self *(anattā)*. [41] *Moha* comes from the Sanskrit *"moha"* which defines the dullness of mind as

[39]Rhys Davids 1921, 1993, 120
[40] A *catukka* is a tetrad or a set consisting of four parts.
[41]Mon 1995, 77

bewilderment or infatuation in which being is not able to grasp the higher truths nor enter the Path.[42] There is a wide application found in unwholesome characteristics that keep us in the state of confusion, bringing about a chain of undesirable consequences and leading us to misery and suffering. The suffering that arises is due to the ignorance of not knowing how a person's individual *(puggala)* perception is connected with another person's perception and how those perceptions and actions are going to effect the interrelated experiences of all life. All thoughts and actions are therefore best cultivated by mindfulness training (*satipaṭṭhāna*). The dullness is likened to a movie director of a film. We cannot see the movie director yet all action is under that person's directive. As the Aggamahāpaṇḍita U-Thittila asks: "Who goes? It is not a being or a person who goes. Whose is the going? It is neither the going of a being or a person. The thought 'I shall go' arises. That produces motion, motion produces intimation. Going is carrying forward the entire body through mind-activity and the spreading of the element of motion." [43] The understanding of interconnected reality, brought about by clear perception *(amoha)*, becomes the counter-part of mental dullness. When we see the cause behind the cause, ignorance is liberated and we are lifted from the dullness of perceived unexamined, isolated reality. Mind is the director, mind is the initiator of all actions through the sense perceptions.

Essential ignorance[44] of the sense objects *(moha)* is also likened to remaining opposed to one's development of insight and wisdom nature. We find this *cetasika avijjā* appearing as the first characteristic found in the Noble Truths; it is the consequences of ignorance that cause suffering. Ignorance (*moha)* is also the first characteristic which begins the chain in the Law of Dependent Co-Origination found in the formulae also termed "Conditioned Genesis" *(Paṭiccasamuppāda)*.[45]

---

[42]Rhys Davids 1921, 1993, 543
[43]Thittila 1987, 131
[44] The essential ignorance is referring to the inability to penetrate the higher truth and thus enter the Path (*Magga*).
[45]The general formulae in Pāli runs as follows: *Imasmiṇ sati, idaṇ hoti, imass' uppādā, idaṇ uppajjati; imasmiṇ asati, idaṇ na hoti; imassa nirodhā, idaṇ nirujjhati.* This being that becomes; from arising of this, that arises; this not becoming, that does not become; from the ceasing of this that ceases. Majjhima Nikāya ii, 32.

The formulae of Conditioned Genesis is as follows: From ignorance *(avijjā)* arises mental formations *(saṅkāra)*, mental formations lead to consciousness activity *(viññāṇa)*, consciousness activity leads to mind and matter *(nāma rūpa)*, mind and matter leads to the six fold sense bases (*saḷāyatana*), from the six fold sense bases, contact *(phasso)* arises, from contact arises feelings (*vedanā*), from feeling arises grasping (*taṇhā*), from grasping comes grasping attachment (*upādāna*), from grasping attaching there arises becoming *(bhava)*, dependent on becoming there arises birth *(jāti)*, from birth arises old age, death, sorrow, lamentation, pain, grief, despair, *(jarā maraṇa soka parideva dukkha domanassa upāyāsa)*.

15. *Ahirika* - This *cetasika* defines that aspect of a being that is not ashamed of committing immoral acts in speech, thought or deed. It is a mental concomitant of a person defined in the Division of Human Types *(Puggala-Paññatti)*[46], as a person who is shameless and even reckless about acquiring immoral qualities. These individuals represent unwholesome factors associated with karmically unwholesome states of consciousness such as restlessness *(uddhacca)* and ignorance/delusion *(moha)*.[47]

16. *Anottappa* - This is one who lacks moral dread, is reckless and has hardness toward wholesome states. In the Sangīti Sutta [48] Sariputta outlines the principles of wholesome and unwholesome states and verifies the seven wrong practices

---

[46]Law 1979, 30
[47]Landsburg 1989, 203. This is verified in the Pāli commentary of the Aṭṭhakathā: "*Ahirikaniddesādisu iminā ahirikenāti iminā evaṇ pakārena ahirikadhammena samannāgato. Anottappenāti ādisu pi es' eva nayo*. One who commits immoral acts by going against the doctrine defeats the right method.
[48]Walshe 1987, 502

(*asaddhammā*): "Here, a monk lacks faith, lacks moral shame, lacks moral dread, has little learning, is slack *(kusīti)*, is unmindful *(muṭṭhassati)*, and lacks wisdom."

We can use the image of a young child getting attracted to a flame because it is dancing, glowing and emits heat. As the child unknowingly singes its little fingers by the fire, in the same way *anottappa* reflects the person who is unaware of the consequences of their action and by getting attracted to the unwholesome activity and deeds recklessly plunges into suffering, and kamma results.

17. *Uddhacca* - This characteristic reflects a restless and distracted state. It indicates as well a strange distortion by over-balancing through agitation and excitement. This state is aligned with the hindrances *(nīvaraṇa)* such as refusing or preventing wholesome states to arise. Like a pebble that disturbs the surface water that is calm and reflective, the mind confused and excited cannot see the consequences of its deeds.

The second group of unwholesome cetasikas headed by greed *(lobha-tri):*

18. *Lobha* - This *cetasika* is referring to covetousness rooted in greed. One sees this type of unprofitable consciousness connecting greed linked to delusion. The image which Buddhaghosa uses is characteristic of how objects can grasp hold of our consciousness, and the belief in them through greed holds them fast and creates the delusion of permanency instead of clear sightedness which is based on seeing all material nature as transitory. Buddhaghosa gives the example of: "grasping an object like bird lime (literally monkey lime). The function is sticking, like meat put in a hot pan. It is manifested as not giving up like the dye of lamp black. The proximate cause is seeing enjoyment in things that lead to bondage. Swelling with the current of craving, it should be regarded as taking (beings) with it to the states of loss, as the swift flowing river does to the great ocean. "[49]

---

[49]Buddhaghosa 1975, 529

What Buddhaghosa means by "monkey lime" is that sticky substance used to catch monkeys by monkey catchers in Ceylon around a.c. 412. This gum was placed on trees and would shine in the sun when the rays hit it, making the lime dance with various reflected colors. The monkeys becoming curious about the sparkling dancing colors would try to touch it with one paw. When they touched the gum, their paw would stick to the gum and in trying to get one paw lose, they would put their other paw on the gum as well. When two paws became stuck in the gum, in agitation they put their head in it and then their feet. In frustration trying to pry their bodies lose, all parts would get stuck. And so the monkeys were captured and killed.

Lobha is the one characteristic which is found to be the primary cause of suffering as it connects to wrong view *(diṭṭhi)* and conceit *(māna)* which together extend the cycle of rebirth *(saṁsāra)*.

19. *Diṭṭhi* - This *cetasika* is considered as view, belief, dogma, theory, speculation and especially that which partakes of false theory or groundless and unfounded opinion. *Sammā-diṭṭhi*, the doctrine of right philosophy is opposed to an immoral *cetasika* used in the sense of wrong view (*micchā diṭṭhi*). Scholars indicate that the most basic and universal wrong view is that of the 'personality belief' *(sakkāya diṭṭhi)*. This is found in the belief that this combination of mind and body is 'I', 'you', 'he', 'she', 'man', 'woman', or 'person', or ego illusion *(atta-diṭṭhi)*. It is also found when one believes in the existence of a soul or ego life entity in the body. [50] These personality belief systems are the fetters that bind us to the wheel of *saṁsāra* and only are eliminated when the student progresses to the path of the stream winner (*sotāpatti-magga*). All fetters have intentional harm of another as motivation. Therefore, the stream winner is one who has removed the fetters of killing, (*pānātipātā vermaṇi*) stealing *(adinnādānā veramaṇi*), sexual misconduct (*kāmesu micchācārā veramaṇi), * telling lies *(musāvādā veramaṇi),* such as using abusive slander which indicates wrong view.

---

[50] Mon 1995, 51

20. *Māna* - is a cetasika referred to as conceit which relates to the by-product of wrong-view which arises from negligence. Scholars of Abhidhamma often indicate that conceit *(māna)* in this context is brought about when a person looks on the self as 'I am the best', *or* 'I know the most', or 'I have no equals in the world. '[51] It becomes one of the ten fetters which include as unwholesome states such as: hate, envy, avarice, worry, greed, wrong view, conceit, stiffness, torpor, and uncertainty.

In the Aṅguttara Sutta [52] Buddha views mind as the forerunner of defilements and of these fetters, He says: "Monks, whatsoever states are evil, have part in evil, are on the side of evil, all these have the mind as their forerunner. Mind arises as the first of them, followed by the evil states. No other thing do I know, O monks, by which (to such an extent) evil states not yet arisen arise, and good states that are arisen wane, as negligence. In him [or her] which is negligent, O monks, evil states that have arisen will arise, and good states that have arisen, will wane."

As mind is the initial arising of defilement we see as well the correlative affect with its concomitants. Buddhaghosa offers us insight into how the fetters such as conceit (*māno)* are states which in themselves are defiled because they defile the states associated with them. "The Fetters are the ten states beginning with greed for the fine-material, so called because they fetter aggregates (in this life) to aggregates (of the next), or kamma to its fruit, or beginnings to suffering. For as long as the one exists there is no cessation of the other." [53]

21. Dosa – this *cetasika-* meaning hatred, is devised from the Sanskrit term *"dveṣa"*, anger, ill-will, evil intention, wickedness, corruption, malice, all synonyms defining hatred. They are frequently combined with delusion *(moha)* and greed *(lobha)* arising when one comes into attachment to a sense object. Some scholars indicate that

[51]Ibid 51
[52]Chaṭṭha Saṅgāyana CD-Rom 1954-56. IV Anguttara. 21. Words in brakets belong to the author of this treatise.
[53]Buddhaghosa 1975, 798

"Not only inflated *dosa* is the one characteristic present in any angry person but also depressed *dosa* as the other characteristic felt by a sad or depressed person are destructive. According to Abhidhamma the one who retaliates an insult, for an example, is more foolish than the one who starts the insult." [54]

It is also important to note that there is a practice for such a fetter that is so deeply wounding to the well being of ones person and others. As we regard this destructive *cetasika* in the world it is best to also regard its counteracting agent. This mental factor of hatred, if not suitably combined with a practice that is an antidote for its illumination, becomes more potent than an atomic weapon. It is well acknowledged that hatred repels and destroys.

Dr. Sircar recommends vigilant practices of solitude for quelling the arising tendencies of greed *(lobha)*, hatred *(dosa)* and delusion *(moha)*. Buddhaghosa also suggests the cultivation of ascetic practices because they are suitable for those of greedy and deluded temperament. He points out that ascetic practices are difficult in progression and require effacement which comes about in the forest-dweller's practice *(āraññika)* and the root-dwellers practice *(mūlika)* for hate will subside in one who dwells there without coming into conflict. [55] "Now while a meditator is engaged in the pursuit of virtue, he [she] should set about undertaking the ascetic practices in order to perfect those special qualities of lessening of wishes, contentment, etc., by which the virtue of the kind already described is cleansed. For when his [her] virtue is thus washed clean of stains by the waters of such special qualities as lessening of wishes, contentments, effacement, seclusion, dispersal, energy, and the modest needs, it will become quite purified; and his [her] vows will succeed well." [56]

---

[54]Mon 1995, 82
[55]Buddhaghosa 1975, 82
[56]Ibid. 59. Words in brakets belong to the author of this treatise.

22. *Issā* - Envy comes from the Sanskrit root *'īrṣyā'* meaning over-come by envy, or of an envious nature. It links to the French term *'invidère'* which is to look askance. [57] This looking askance involves a painful or resentful awareness of an advantage enjoyed by another joined with a desire to possess the same advantage. Envy *(issā)* is karmically unwholesome *(akusala)* and is associated with the hate-rooted consciousness *(dosa)*. In one who is allowing the hating temperament to arise, there are frequent occurrences of such accompanying states as anger, enmity, disparaging tendencies, domineering tendencies, envy, and avarice. [58]

23. *Macchariya* - stinginess or avarice, taken from the Sanskrit *'mātsarya'* of the same meaning. Stinginess has always been understood as holding money and not giving it away toward the benefit of others, but there are accompanying forms in this *cetasika* defining its meaning. They are of five kinds of stinginess in the following areas: in the dwelling place *(āvāsa)*, with families *(kula)*, regarding gain *(lābha)*, regarding recognition *(vaṇṇa)*, regarding mental things *(dhamma)*.[59]. Selfishness is one of the mind habits that must be renounced by the forces of intelligence.

24. *Kukkucca* - grieving over the evil that is done and the good that is not done. [60] This mental concomitant also refers to bad conduct or bad character [61] *(Kucchitan katan kukatan tassa bhāva kukkuccan)*, "The vile *(kucchita)* that is done *(kata)* is villainy *(kukata)*. The state of that is worry (*kukucca*). It has subsequent regret as its characteristic. Its function is to sorrow about what has and what has not been done. It is manifested as remorse. Its proximate cause is what has and what has not been done. It should be regarded as slavery."[62] *Issā, Macchariya* and *Kukkucca* are three characteristics of hatred (*dosa*). Although they are different in the way they arise due to causes which separate them they still remain connected to the root cause which is hatred (*dosa*).

[57] Woolf 1898, 1979, 379
[58] P. 108, Buddhaghosa, Vishudimagga, III,95
[59] Anguttara Nikāya IX,49
[60] Mon 1995, 83
[61] Rhys Davids 1921, 1993, 218
[62] Buddhaghosa 1975, 531

25. *Thina* - stiffness brought about by clinging due to lack of effort *(viriya)*. In the Vibhaṅga,[63] it is stated how these states are unprofitable. Stiffness of all sorts are hindrances to applied concentration that prepare a student for the deeper states of absorptions *(jhānas)*. The hindrances include, lust, ill will, stiffness and torpor, agitation and worry, uncertainty. A *jhāna* factor cannot arise until these mental concomitants have been abandoned as they are obstructive toward absorption. Buddhaghosa says: "Herein, stiffening *(thinanatā)* is stiffness (*thina);* making torpid *(middhanatā)* is torpor *(middha*). The meaning here indicates, paralysis due to lack of urgency, and loss of vigor. The compound *thinamiddha* (stiffness-torpor) should be resolved into *thinañ ca middhañ ca*. This example shows how stiffness has the characteristic that lacks driving power. Its function is to remove energy. It is manifested as subsiding."[64]

26. *Middha* - Torpor, has the characteristic of unweildiness. It functions as that action which smothers. It is manifested as laziness, or it is manifested as nodding and sleep. The approximate cause of both *thina* and *middha* is unwise attention or boredom, sloth, and so on. They are characteristics associated with greed *(lobha)* and opposed to wholesome energetic effort *(viriya)*. [65]

27. *Vicikicchā* - A word taken from *'vicikkicchati'* literally means to dis-reflect, or to be distracted in thought. [66] This characteristic is explained as skeptical doubt about the *Buddha*, the *Dhamma* and the *Sangha*. In the "Udumbarika-Sīhanāda Sutta," also called the "Lion's Roar to the Udumbarikas, " [67] we find Lord Buddha discussing asceticism with Nigrodha. He says: "Abandoning doubt, he dwells with doubt left behind, without uncertainty as to what things are wholesome, his mind is purified of doubt."

---

[63]The Vibhaṅga is considered the second text in the Abhidhamma Piṭaka and continues the analysis of the aggregates, sense bases and faculties as found in the first text, Dhammasaṅgaṇi, as stated in the Preface of this treatise.
[64]Buddhaghosa 1975, 530
[65]Ibid. 530
[66]Rhys Davids 1921, 1993, 615
[67]Walshe 1987, 390

Doubt is related to deluded mind *(moha)* which is part of the immoral cetasikas *(akusala cetasikas)*. It is a fetter which prevents one from realizing the causal relationships and only disappears when we become stream entry winners *(sotāpatti magga)*. And this stream entry can only occur when we have completely abandoned killing, stealing, sexual misconduct, telling lies, abusive slander and wrong view.

C - Beautiful Mental Concomitants *(Sobhaṇa Cetasikas)*

The Beautiful mental concomitants are divided into four sections. They associate with all beautiful *cetasikas (sobhaṇa sādhāraṇa)*. They connect with those characteristics which are absent from immoral actions, speech and livelihood (*virati)*. They connect with boundless states (*appamaññā)* and they connect to wisdom and insight (*paññindriya)*.

When we regard the beautiful mental concomitants we view the kind of reason which is rooted in understanding and solid inquiry. *Abhidhammikas* support and recommend investigation techniques. "The Buddhist's faith is not in conflict with the spirit of inquiry; any doubt about a dubious thing is allowed and inquiry into them is encouraged."[68] How we regard the beautiful mental concomitants arises with our own agility and elasticity of mind coming to the forefront. Our faith in our ability to recognize the wholesome faculties within the objects of mind that we are observing is the benefit that arises when regarding the wholesome qualities. That is why the beautiful ones *(sobhaṇa-sādhāraṇa)*, beginning with nineteen mental concomitants, are embraced. Any of the following concomitants that are truly applied will bring a student, eventually, to the liberation of all miseries. They are as follows:

The Beautiful Ones - *(Sobhaṇa-sādhāraṇa)*

28. Faith and Confidence - *(Saddhā)* are the most important elements toward reasoning rooted in investigative things. To a Buddhist practitioner faith and confidence

---

[68]Mon 1995, 85

are activated when a person believes in the Perfect Buddha's Enlightenment, or in the Three Jewels, *(Ti-ratana)* by taking refuge in the Precepts. Understanding comes from investigation and testing the objects of mind in experience. Testing comes as a given understanding in the virtues *(gunas)* of the Law *(Dhamma)*, found as that truth which can be realized at any time *(sanditthiko)*, and which is the premise of this entire commentary. *Sanditthiko* is the second of the virtues *(gunas)* of the Doctrine *(Dhamma)*. They are listed as follows:

The 1st being the great proclamation of the Dhamma by the Buddha *(Svākkhāto Bhagavatā Dhammo)*,

2nd: The Dhamma may be realized by any devotee at any time *(sanditthiko)*,

3rd: The Dhamma can yield results at any time *(akāliko)*,

4th: The Dhamma challenges all followers to find the truth of the law through their own experience *(ehipassiko)*,

5th: The Dhamma offers proper and exemplary guidance *(opaneyyiko)* and

6th: The Dhamma can be fully and completely realized by every wise one *(Paccattaṃ veditabbo viññūhi)*.[69]

Abhihammikas proclaim that the faculty of faith and confidence can be balanced with that of wisdom *(paññindriya)*. It is said: "A monk [or nun] who has understanding, establishes his or her faith in accordance with that understanding." [70]

A further aspect of faith and confidence can be found in the law of Dependent Origination *(Paṭiccasamuppāda)*. This is conversely explained in the sixty-two wrong views given by Lord Buddha concerning the laws of existence such as, where beings come from and how they start, their conscious life, etc. The first of the three major views that the Bodhisattvas received was about the beginning of life and how it is one's fate and one must have faith in fate. Whatever is said to come to a human being is destined to come

[69]Win 1985, 42
[70] Woodward 1930, 1097, 44

with it unfolds the law of *kamma*. The great Aggamahāpaṇḍita U-Thittila said: "This is viewed in Pāli terms as the cause of one's existence (*sahatuka*). This can be understood in the first sermon preached by the Buddha, the "Dhammacakkapavattana Sutta" in which are expounded the Four Noble Truths. " [71] It is through the understanding of the Four Noble Truths that faith and confidence in the material and spiritual development becomes a source of great happiness.

29. Mindfulness and Attentiveness - *(Sati)* Of all the spiritual faculties (*indriyas*) and powers (*balas*), sati is one of the seven factors of enlightenment (*bojjhaṅga*) and that which is the seventh link of the Noble Eightfold Path. Nyanatiloka refers to this concomitant in its widest sense as one of those mental factors inseparably associated with all karmically wholesome (*kusala*) and kamma-produced lofty consciousness (*sobhaṇa*).[72]

In the "Brahmajāla Sutta, " which are the rules the Lord Buddha gives to the Bodhisattvas [73] the mindfulness of devas is seen as set against the allurements of the world. The Buddha says: " Those reverend devas who are not corrupted by pleasure do not spend an excessive amount of time addicted to merriment, play and enjoyment. Thus their mindfulness is not dissipated, and so they do not fall from that state. They are permanent, stable, eternal, not subject to change, the same for ever and ever."[74]

The student can also find emphasized in the "Mahāsatipaṭṭhāna Sutta, " the "Great Discourse on the Foundations of Mindfulness, " the following directions. "The way to purification of being, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realization of *Nibbāna* - that is to say are the four foundations of mindfulness."[75]

---

[71]Thittila 1987, 157
[72]Nyanatiloka 1988, 194
[73] This Sutta is also called 'The Supreme Net' or 'What the Teaching Is Not'
[74]Walshe 1987, 77
[75]Ibid, 335

Therefore wholesome practices which can be found through mindfulness *(sati)* focused within the four controlling senses of the body bring a student practitioner to a clear place. Here s/he can prevent unwholesome states from arising and therefore strengthen the powers *(balas)* toward development of the seven factors of Enlightenment *(bojjhaṅga)* notably the seventh link in the Eight Fold Noble Path.

30. *Hiri* - to recoil because of moral shame. *Hiri* is also referred to as bashfulness and shyness.[76] The word root comes from the Sanskrit "*hrī*" and is referred in the Puggala-Paññatti[77] as that which one ought to be ashamed of, such as performing unwholesome deeds that leads one into the abuse or disrespect of another. The act of recoiling from shameful actions protects us and is associated with karmically wholesome consciousness.

31. *Ottappa - cetasika* is defined as moral dread or the resistance to doing any evil because one is morally aware of the consequences. This form of dread is not driven by an ignorance-fear-based impulse, for in all forms of Buddhist studies inquiry is encouraged. *Ottappa* is that consciousness concomitant which is aware of performing unwholesome and disrespectful actions and dreads doing as such. Buddhaghosa gives an example of the similarities and subtle differences between moral shame (*hiri*) and moral dread (*ottappa*). He says: "One has conscientious scruples *(hiriyati)* about bodily misconduct, etc, thus it is conscience *(hiri)*. This is a term for modesty. One is ashamed (*ottappa*) of those same things, thus it is shame (*ottappa*). This is a term for anxiety about evil. Herein, conscience has the characteristic of disgust at evil, while shame has the characteristic of dread of it. Conscience has the function of not doing evil and that in the mode of modesty, while shame has the function of not doing any action and is in the mode of dread. They are manifested as shrinking from evil in the way already stated. Their proximate causes are self-respect and respect for others (respectively)."[78]

---

[76]Rhys Davids 1921, 1993, 732
[77]Law 1979, 30
[78]Buddhaghosa 1975, 524

The issue of self-respect often times termed (*hiri*), is an important recognition for one's own standing among and with others and treatment of oneself as a human being. When the mindfulness of self-related thought is betrayed the betrayal of others follows. Moral dread (*ottappa*) opposes lack of moral dread (*anottappa)* and can drive away the latter. *Hiri* arises with respect to oneself whereas *ottappa* arise with respect to others. Dr. Mon indicates that these two characteristics *hiri* and *ottappa* are known as *"Lokapāla Dhamma"* which means the "Guardians of the World ". [79] The Dhammasaṅgaṇi states that they are the "Guardians of the World" because taken together they give us the emotional and cognitive aspects of the modern notion of conscience. *Hiri* has its source within, *ottappaṃ* springs from without. [80]

32. *Alobha* - is non-attachment to sense-objects. It is also considered as disinterestedness. *Alobha* is one of the three wholesome roots, non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*). (*Alobha akusala-mūlaṁ, adosa akusala-mūlaṁ, amoha akusala mūlaṁ)* [81]

In the Dhammasaṅgaṇi *alobha* is described as an absence of lust, the absence of infatuation, and the absence of covetousness.[82] Further, this characteristic involves the highest virtues through active altruism and holds as a symbol a drop of water running off a lotus leaf. Its essence is independence, exemplified by such as an emancipated monk *(bhikkhu)* or nun, *(bhikkhuni)* and surrounding this characteristic is the nature of health

[79]Mon 1995, 88
[80]Rhys Davids 1900, 1996, 20
[81]Walshe 1987, 483
[82]Rhys Davids 1900, 1996, 21

expressed by inner and outer tranquillity. The characteristic tends toward material good through generosity and leads to the life in the *Deva-loka* by giving insight into impermanence. [83]

33. *Adosa* - is the absence of hatred and aversion. Many scholars of Abhidhamma consider this *cetasika* as that which reflects goodwill, for its nature actively is kindness wishing human beings to be happy. It is close to loving kindness *(mettā)*, promoting active interest in others' welfare. This mental concomitant involves active sympathy and elicits its attributes by the absence of churlishness and crossness. There abides the suppression of annoyance and feverish passions and the result is loveliness like the full moon. The quality of *adosa* involves youthfulness because hatred ages a being. It also leads one to the acquisition of friends won by love. *Adosa* brings one to the *Brahma-loka* and gives insight into suffering. [84]

34. *Tatramajjhattatā* - The leading characteristic of this *cetasika* is to provide an impartial view of objects. It derives from the Sanskrit "*Tatra*" the condition of all-around equanimity or keeping balance here and there. [85] Buddhaghosa refers to this beautiful *cetasika (sobhaṇa sādhāraṇa)* as a specific function of neutrality in regards to those states of consciousness and consciousness-concomitants arisen in association with it. He further says, "It has the characteristic of conveying consciousness and consciousness-concomitants evenly. Its function is to prevent deficiency and excess, and inhibit partiality. It is manifested as neutrality. It should be regarded as a conductor (driver) who looks with equanimity on thoroughbreds progressing evenly."[86]

[83]Ibid 22
[84]Ibid. 22
[85]Rhys Davids 1921, 1993, 295
[86]Buddhaghosa 1975, 527

The same principle is duplicated in the Atthasālini but is further viewed as balance of mind and considered "there middleness". [87] For owing to the culture of indifference or "middleness" persons become free from aversion and thus participate in a state of what is considered beautiful. This *cetasika* aligns to the First *Jhāna* or the first of the Fourfold System (the four applications of mindfulness) which proceeds to show the nature of moral consciousness in the realm of attenuated matter, which is that life that attains rebirth (*patishandhi*).[88] *Tatramajjhattatā* is associated and merges with the higher virtues, as found in the Buddha and is considered one of the seven factors of enlightenment. [89]

35, 36. *Kāya-passaddhi* and *Citta-passaddhi*: These terms define tranquillity of mental concomitants and tranquillity of consciousness. *Kāya* singularly denotes a *"heaping up"* (extracted from *cinoti* - to heap), and is often used in terms of groups of sensations. [90] *Kāya* here refers to the three aggregates: feelings, perceptions and mental activities and how they come into rectitude and lightness. [91] *Kāya-passaddhi* and *Citta-passaddhi* taken together are said to pacify the suffering of both mental factors and consciousness bringing instead an unwavering cool state in both. They are always united in six pairs that work together in the following manner:

a) Tranquillity of the *kāya(passaddhi)* is a calming of the *citta (passaddhi)*, feelings, perceptions and mental activities as explained above.

37, 38. b) *Kāya* - lightness (*kāya - lahutā*) is a lightness and buoyancy of mental factors and *citta* - lightness (*citta-lahutā*) is buoyancy of consciousness. Together they are opposed to sloth (*thina*) and torpor (*middha*).

---

[87] Tin 1920, 1958, 176
[88] Ibid. 216
[89] Ñāṇamoli 1995, 635

[90] Rhys Davids 1921, 1993, 207
[91] Aggregates such as these can be traced through a trifurcated relationship via the word *'passaddhi'* - which has a suppression of feverish passions, with *'ujjukatā'* that straightens and rectifiys and *'lahutā'* - which brings lightness and agility.

39, 40. c) *Kāya* - plasticity *(kāya-mudutā)* is plasticity of mental factors, *citta* - plasticity *(citta-mudutā)* is plasticity of consciousness. Together they work to oppose false view (*ditthi*) and conceit *(māna)*.

41, 42. d) *Kāya* - wieldiness *(kāya-kammaññatā)* is wieldiness or adaptability of mental factors, and *citta* - wieldiness or adaptability *(citta-kammaññatā)* is that of mind. Together they are said to produce great serenity *(pasāda)* in propitious things and therefore can be used for those actions that are beneficial.

43, 44. e) *Kāya* - fitness *(kāya-pāguññatā)* is fitness or skillfulness of mental factors, and *citta* - fitness or skillfulness *(citta-pāguññatā)* in that of consciousness. They work together to suppress sickness of any kind in the mental concomitants and in the consciousness.

45, 46. f) *Kāya* - rectitude (*kāyujjukatā*) is rectitude of mental factors and *citta* - rectitude *(cittujjukatā)* is that of consciousness. They are opposed to crookedness or deception of any kind caused by craftiness due to deceit *(māyā)* or treachery *(sātheyya*).[92]

All six beautiful concomitants function as the opponents of distraction. They are opposed to worry *(kukkucca*) and when they become highly developed in the individual they contribute to the factor of Enlightenment *(Bojjhaṅga*) as they are known to become prominent in those who practice charity (*dāna*), morality (*sīla),* and meditation (*samādhi).*[93] .

Within the range of beautiful concomitants *(sobhaṇa cetasikas),* there exists three abtinences (*virati cetasikas*) which form the moral components of the Path (*maggangas).* They represent what is evidently the foundation of the Eight-Fold Path (*Ariyaṭṭhaṅgika*

[92]Tin 1920, 1058, 171-173
[93]Mon 1995, 90-93

Magga). They also bring a student face to face with a wholesome type of moral action that fosters a firm decision to utilize abstinences for self-guided morality training *(sīla-sikkhā)*.

The three wholesome abstinences, listed below, together provide specific techniques for mindfulness and awareness that help one maintain peacefulness which is clear from remorse. The three abstinences *(virati cetasikas)* are the following:

47. Right Speech - *(Sammā vācā) cetasika* has a fourfold inducement that defines the parameter of abstinence in speech. They are: Abstinence from lying *(musāvādā)*, slandering *(pisunavāca)*, harsh speech *(pharusavācā)*, and frivolous talk *(samphappalāpa)*.

48. Right Action *(Sammā kammanta) cetasika* has a threefold inducement which guides us to right bodily action through abstinence from killing *(pānātipātā)*, stealing *(adinnādānā)* and sexual misconduct *(kāmesu-micchācārā)*.

49. Right livelihood *(Sammā ājīva) cetasika* directs us to abstaining from doing and participating in the kinds of work which might lead to harmful results toward other beings such as selling arms for destruction, or selling intoxicating drinks which cause one to become forgetful. *Sammā ājīva* encourages us to abstain from selling or using drugs which do bodily and mental harm to oneself and others. This *cetasika* correlates with right action and also includes any action that partakes of slaughtering animals and poisoning our environment. One is encouraged to abstain from these kinds of actions because they make us forget our connectivity with all of life. Leading the life of a soldier that proselytizes domination over another and propitiates killing as essential for engendering peace partakes of deceit and treachery and must be abstained from as well.

The three abstinences *(virati cetasikas)* represent the moral groups of existence (*sīlakkhandas*) found in the Eight Fold Noble Path *(Ariyaṭṭhaṅgika Magga)*. The *sīlakkhandas* awaken us to mindful action and engaged awareness that undertakes, in principle, the moral restraint of the senses. This in turn helps us ward off unwholesome deeds that would give rise to sorrow. Wisely reflecting on the three abstinences (*virati cetasika*), the student of Abhidhamma sees the nature and character of all actions intertwined in a causal pattern and the conditionally of all elements of existence (*dhammas).*[94] This noble view will lead us not only to the temporal sequence of a condition or relating idea or thing (*paccaya*) but to the conditioning of ideas and things. The conditioned state of ideas and things *(paccayuppanna-dhamma)* will reveal the reciprocal system of causation that constitutes the conditioned existence of reality and thus it's transitory nature. We will see this more fully in the chapter on Conditions (*Paccayas*).

The Boundless States (*Appamaññā Cetasikas*), also called the "illimitables," are those states that participate in the welfare and well-being of the whole world. They are all *cetasikas* and described as the Divine Abidings *(Brahmavihāras)* and they are as follows:[95] loving-kindness (*mettā), compassion (karunā),* sympathetic joy *(muditā)* and equanimity *(upekkhā)*. When studying the composite array of fifty-two *cetasikas,* compassion *(karunā)* and sympathetic joy *(muditā)* only are considered as two mental factors with no separate identifying attributes covered in this section. The reason for this is found in the following development. These two *cetasikas, karunā* and *muditā* may guide one toward deeper understanding as they associate with the first and forth absorption *(jhānas),* as one meditates on the qualities which they foster in ones nature. However, as important and over-arching as these two *cetasikas* are in the development of a person's wholesome qualities, in the fifth *jhāna* the concentration is on equanimity *(upekkhā)* and therefore both *karunā* and *muditā* are eliminated from the practice.

---

[94]Walshe 1987, 234
[95]Buddhaghosa 1975, 321

Loving-kindness *(mettā)* is a *cetasika* that shows us how to actively become interested in others. By wishing for the welfare and good conditions for others, "May all beings be happy and free from suffering, " ill will is removed from our own hearts and compassion is cultivated in all relationships. Through *mettā* meditation one is assisted by skillful teachings to replace hatred by loving-kindness. By developing loving-kindness towards oneself the quality arises toward others. "May I be happy and free from suffering," makes one the example which then causes the desire of others' well being and welfare to arise.[96] This self-transforming method is verified by the Buddha when he said:

> "I visited all quarters with my mind,
> Nor found I any dearer than myself;
> Self is likewise to every other dear;
> Who loves himself [herself] will never harm another." [97]

Therefore, the dispelling of any annoyance is the effect produced by *mettā* practice. For annoyance builds anger and anger is the source of all harm to ones person and others. Anger is based on forgetfulness that all beings have a connection to oneself and in some way have been our mother, father, brother, sister, son or daughter. [98] It is only then that one knows how to safeguard him/herself from the poisons of hate and anger. One can sleep in comfort, wake in comfort, dream no evil dreams, and is dear to human beings and non-human beings. Deities guard him/her, fire, poisons and weapons do not affect him/her, because one's mind is easily concentrated. The expression on the face is serene. S/he dies unconfused and if unable to reach higher than this attainment of lovingkindness *(mettā)* s/he appears in the *Brahmā-Loka* as one who wakens from sleep.[99]

50. Compassion *(karunā)* becomes a developed attribute in the being who wishes to remove suffering from others, "May all beings be free from sorrow and the

[96]Ibid. 321
[97]Rhys Davids 1917, 1996, 102. Words in brakets are the author's of this treatise.
[98]Rhys Davids 1922, 1994, 128-130
[99]Buddhaghosa 1975, 339

causes of sorrow." It opposes cruelty *(hiṁsa)* which would inflict suffering on others and therefore be the cause of the arousal of grief *(domanassa)*.

Holding concentration on *karunā* allows us to review the many dangers which arise in the lack of compassion. For as we view a being who is on the street, homeless and filled with sores, moaning from hunger and reduced to misery, our desire arises to look into ourselves and ask how this being might be freed from this torturous condition. We realize this same state could be ours, as well as that of those we love and are close to. This is the same compassion that arises when we know a thief, who is condemned to death and is given a last meal of anything he desires. Even though we know this being might be happy for the moment he eats the meal, we know he will face execution and compassion arises for his state. Having aroused this compassion for that type of person, we can also arouse the same compassion for a person we love, a person we do not know and feel neutral about and for a hostile person who commits harm to others.[100]

Knowing none of us are exempt from these kinds of sufferings, the student of Buddhism who practices meditation breaks down the barrier of differences found in different kinds of people and develops a malleable and compassionate mind. This type of developed task provides the same advantages as stated above when one takes on the meditation of *mettā*

51. Sympathetic or appreciative Joy *(muditā)* takes us to the development of appreciation of another person's good fortune and prosperity. It directly counteracts envy and jealously *(issā)*. Buddhaghosa speaks of a "boon companion" as one whom laughs first and speaks afterwards.[101] It is this kind of joyfulness we feel so blessed to be around because these "boon companions" remind us that this state can be aroused. And because this state of joy for another's good fortune and for ones person can be aroused it can pervade into all the directions and to all beings. By the constant practice of joyfulness

[100]Ibid. 340-341
[101]Ibid. 342

for others the barriers of the separate types of individuals are broken down and mental impartiality and versatility develops through one's pervasion of appreciation for others who have found benefit in themselves and in their conditions.

Equanimity *(upekkhā)* provides impartiality without attachment to either the person or object. Equanimity, when developed, provides a knowing within the practitioner that all beings are as they are and, being conditioned by their *kamma*, are behaving the best they can.[102] This quality opposes passion *(rāga)* but is not unintelligent in its qualitative indifference, using rather discernment and mindfulness as its operative and chief characteristic. This means that a mediator arrives at equanimity *(upekkhā)* through the mastery of the first three Divine Abodes *(Brahmā vihāras): loving kindness (mettā)*, compassion *(karunā)* and sympathetic joy *(muditā)*. The meditator even abandons thinking. All beings are here due to their own kamma. Their happiness and unhappiness depends upon their actions and not upon my wishes.

The classical phrase defining equanimity follows: "Just as the gable rafters cannot be placed in the air without having first set up the scaffolding and built the framework of beams, so it is not possible to develop the state of equanimity without having developed the first three." [103]

The function of equanimity *(upekkhā)* is to promote neutrality in all things and beings; therefore it is a quiet manifestation where all things and beings finally subside into the state of *upekkhā*. In this state engagement in the various distinctions and differences which arise in our view of others and in the complex conditions which meet them are delimited and deconstructed back to the zero point between joy and sorrow. This is sometimes described as the feeling point between pain and pleasure *"Adukkham-asukha-vedanā."* [104] Although *upekkhā* is often called 'disinterestedness,' [105] this is incorrect

---

[102]The term *'upekkhā'* belongs to the *sankhāra* group and must not be misunderstood as indifferent.
[103]Buddhaghosa 1975, 347
[104]Rhys Davids 1921, 1973, 150
[105]Chaṭṭha Saṅgāyana CD-Rom 1954-56. Vinaya iii, 4

translation. It would be important to note the higher ground of detachment found in the mastery of one of the absorptions (Fourth *Jhāna*) in which the purity of mindfulness has been born. [106] In this case, mindfulness is understood as equanimity *(upekkhā)*

52. The understanding of things as they really are (*Paññindriya*). Our understanding of the illimitables *(appamaññā cetasiksa)* we find we can enter into the wisdom *cetasikas (paññā cetasikas)* that the Abhidhamma calls the moral roots *(amoha)*. Wisdom is considered a quality that helps the inquiring student to accomplish his/her goals (*iddhipādā)*. Wisdom which is attained through the practice of the Divine Abodes (*Brahmā vihāras)* and the absorptions (*jhānas*) lead us to mastery of concentration (*samādhi*), which is composed of tranquillity concentration *(samatha)* and insight concentration (*vipassanā)*, and refined knowledge formed from insight *(abbhiññā)* is its outcome.

In Abhidhamma wisdom *(paññā)* is gained through insight wisdom *(vipassanā paññā)* because it is considered the only medium of communication between the profane world and the Ultimate Reality, *Nibbāna*. One finds this to be the basic principle in Burmese Theravādan Buddhism because one who is endowed with wisdom is endowed with the Buddha mind.

"*Paññā* is sometimes interpreted as *Bodhi* and hence one who is endowed with *Paññā* or *Bodhi* is called Buddha-The Knower or the Enlightened One. *Sammāsaṁ-buddha* means the Lord Buddha; *Pacceka-buddha* mean the Individual Enlightened Ones who are innumerable like the countless number of pebbles on a river-bank; and *Sāvaka-buddha* means the disciples who are enlightened after they have listened to the Teachings of the Lord Buddhas. *Paññā* is therefore the the highest stage of Development in Buddhism, to attain the ultimate goal *Nibbāna*."[107]

---

[106] Tin 1920, 1958, 238

[107] Win 1985, 69

We can view the Fifty-two *Cetasikas* now with an understanding of how they function as ultimate entities with different and variable characteristics. We begin to see how in Abhidhamma they form and support various levels of consciousnesses *(cittas)* and corporeality *(rūpa)*. Because the concomitants *(cetasikas)* are bound up with simultaneous arising of consciousness (*citta-viññāṇa*) they are also conditioned by its presence. These two chapters on *citta* and *cetasika* presents to us an indication of the tremendous alacrity with which the combinations of components arise and dissolve and work together in a corresponding and correlative manner. The definitions that are repeated many times and in which the mind-objects become clearer when repetition of their usage continues will be viewed as a foundation or referencing point in the chapter on "The System of Correlation - (*Paṭṭhāna-nyāya).*"

MATERIALITY *(RŪPA)*

"Abiññe yyesu dhammesu abhiññā-siddhi"
(Completion of or success in acquiring special knowledge in those things in which special knowledge should be acquired, things such as *rūpa* (material phenomena), *nāma* (mental phenomena).[1]

1. Definition of *Rūpa*:

Materiality as a factor of investigation encompasses everything we can imagine. Beginning with our formation at birth to our death we find the states of materiality occurring in the doors of consciousness together forming the senses and the objects of the senses.

We find materiality in the following: the five aggregates, the six doors, the six objects, the six kinds of consciousnesses, the six kinds of contact, the six kinds of feeling, the six kinds of perception, the six kinds of volition, the six kinds of craving, the six kinds of applied thought, the six kinds of sustained thought, the six elements, the ten kasinas,[2] the thirty-two bodily aspects, the twelve bases, the eighteen elements, the twenty-two faculties, the three elements, the nine kinds of becoming, the four *jhānas*, the four measureless states, the four immaterial attainments, and the twelve linking factors (*nidānas)* of the formulae for Causal Genesis (*Paṭiccasamuppāda*).[3]

A student of Buddhism approaching the subject of materiality can begin to realize the importance such a broad spectrum of meaning has within the doctrinal corpus of instruction and why the Buddha felt it necessary to address the devoted community (*Sangha)* on this subject.

---

[1] Ledi Sayadaw, 1971,1983, 70
[2]Nyanatiloka 1988, 95 *Kasiṇas* are external devices to help improve concentration, and often colored disks are used. *Kasiṇas* are objects for concentrating one's full and undivided attention on one visible object as preparatory image. Through deeper concentration the immovable counter image arises and one finally will reach a state of mind where all sense activity is suspended and the first *jhāna* is attained.
[3]Buddhaghosa 1975, 707-708

Whether materiality *(rūpa)* is defined within the time frame of past, future or present, internal or external, subtle, inferior or superior, or whether it is considered as substance far or near, all that is considered materiality is viewed as impermanent.[4] In the Patthāna, The Book of Correlation, and the last of seven texts in the Abhidhamma Pitaka, the renowned commentators Buddaghosa and Anuruddha have agreed that Buddha was directing the study of materiality *(rūpa)* as a method for defining the phenomena of existence. The subject concerning the phenomena of existence has often been reduced to the anthropocentric attitude of a personal existing self. In view of this, one is taken into an already existing ontological debate dating back to 300 BC concerning the controversy of the 'Personalists'[5] and the fundamental dogma of Buddhism which asserts a "non-self." The idea which was held by the 'Personalists' debated whether the person was a real entity independent of the groups of existence and clinging objects *(rūpa-kkhandas)*, such as the elementary sight objects, sounds etc., feeling *(vedanā)*, perception *(saññā)*, mental formation *(sankhāra)* and the consciousness group *(viññāṇa-kkhandha)*. Or is the person different from the elementary data and does it have a nature of its own?

Although there is much controversy beginning with the famous forth century Sarvāstivādin author Vasubandhu,[6] who wrote the commentary, Abhidharmakośa, [7] the arguments appear inconclusive. The 'Personalists' designate the word "person" to denote a kind of structural unity that is found in correlation with the groups of existence *(kkandhas)*. An individual uses these groups which are actually present, internal and

---

[4]Ibid. 706

[5]Conze 1959, 190 Yuan Tsang counts 60,000 Personalist monks out of a total 200,000 in India. The Personalists were one branch of the 18 Hinayāna sects that existed at that time.

[6] Malalasekera 1961, 58. Vasubandhu was a native of Gandhāra in North India circa the 5th century AC and became a Buddhist monk of the Sarvāstivāda school. Later he adopted the more progressive views of the Sautrāntika school and wrote a general survey of the theories of the Sarvāstivāda school in a somewhat critical tone against the Vaibhāṣikas and that is the Abhidharmakośa.

[7] Ibid. 58. At first Vasubandhu composed the *Kārikā* in 600 ślokas and later the 8,000 ślokas of the *Bhāṣya* in prose to explain it. It was entitled the "Kośa of Abhidharma" (the word kośa meaning a box or a sheath) because this work included the essentials of the important texts of the Abhidharma of the Sarvāstivāda school as were propounded by the Jñānaprasthāna which was regarded as a fundamental work, the six pādas, i.e. the Dharmaskandha and the Mahāvibhāṣa which also constituted the basis on which the Abhidharmakośa was written.

appropriate to him or her by indicating how one defines their personal self.[8] Yet doctrinal information points to all composite groups of existence as being transitory for neither within the body nor mental phenomena of existence, nor outside of them, can be found anything that in the ultimate sense could be regarded as a self-existing real ego-entity, soul or any other abiding substance.[9] This is a primary teaching upon which all Buddhist doctrine stands or falls.

The word for matter in Pāli is "*rūpa*" but it is said to be a derivation from the verb "*ruppati*" which means 'to be deformed, disturbed, knocked about, oppressed, broken'. Although, according to Rhys Davids who indicated that "*ruppati*" has nothing to do with materiality *(rūpa)* because of its Sanskrit form "*ropayati*" which means to break off. We nevertheless find in Pāli exegesis an allegorical interpretation showing the etymological base of '*rūpa*' which is: *(ruppatī ti tasmā rūpan ti vuccati kena rūpa)* meaning 'all kinds of material desires.'[10] What appears Buddha meant by the above statement becomes clear when he explains the meaning of material form in the Saṁyutta Nikāya as that which is deformed.

"And why monks, do you say material form (*rūpa*)? It is deformed *(ruppati)*, therefore it is called material form. Deformed by what? Deformed by cold, by heat, by hunger, by thirst, by flies, mosquitoes, wind, sunburn, and creeping things."[11]

---

[8]Ibid. 193
[9]Nyanatiloka 1988,
[10]Woodward 1925, 1995, 72-73
[11]Ibid.

Dr. Mon gives an added translation to the above in that he provides the same full account of the characteristics of the massing of matter but clarifies this by adding those of energy as well.[12] As we find in Abhidhamma there is every indication that the law of conservation of mass and energy is antithetical to how matter *(rūpa)* arises and perishes incessantly. The short intervals measured by short instances are created from four main sources composed of wholesome or unwholesome action *(kamma)*, consciousness *(citta)*, heat *(utu)* and nutriment *(āhāra)*.[13] All these endure within the seventeen mind moments discussed in the first chapter and then are instantly gone.[14]

II - The enumeration of matter (*rūpa-samuddesa*) is explained in the following first four general classifications:

1) Their properties,
2) Their classifications,
3) Their generation,
4) That of their groups and
5) Their modes of function.

As we qualify matter by its color, its texture, its shape and its weight, we learn to understand it in terms of its qualities. It is stated that "if all the qualities and classifications of matter were eliminated from the body, the body would cease to exist." We would be encouraged to begin to see the body as a combination of these qualities in constant movement and permutations. [15]

When beginning the process of viewing matter, which also offers tools for developing contemplative insight into the composite parts, we can start from a twofold aspect being composed of the four great essentials or primary forms:

---

[12]Mon 1995, 224
[13]Ibid. 225
[14]Refer to first section of this treatise under Citta
[15]Kashyap 1982, 168

A) The primary elements (*mahābhūtas*) which are earth, water, fire air and the material derived from these four great essentials, sometimes called *"bhūta-rūpa"*. An example that is given refers to the great masses like the earth and the sun that are formed when a lot of *"bhūta-rūpa"* has accumulated.[16]

B) Derived corporeality [17] (*upādāya rūpa*) which refers to eye, ear, nose, tongue, and touch including their partnered sensible material qualities such as form, sound, smell, taste and touch. This term can also be understood via the fundamental constituents of the smallest particle to the most massive mountain, as well as the trees and the shrubs which all are dependent on the earth itself. In that all matter is in a constant state of flux as mentioned earlier, they are considered therefore impermanent, substantless and at the root and cause of clinging and suffering. Therefore materiality *(rūpa)* or that which, in a general sense, is changeable and denotes material qualities, yet in a specific sense means a visible form of material or matter which exists under certain conditions.

Out of the twofold aspects, a) the great essentials (*mahābhūtas)*, and b) derivatives (*upādāya-rūpa)* comes the twenty-eight classes of material phenomena from which arise the eleven categories, separated into two classifications as follows:

First Classification: Concretely Produced Matter - (*Nipphanna-rūpa*). Of these there are eighteen (separated into two classifications a) and b). This classification leads with the primary elements (*mahābhūtas)*, followed by the following: sensitive material qualities *(pasāda-rūpas)*, the material qualities of sense objects (*gocara-rūpas)*, the qualities of sex differentiation *(bhāva-rūpas*), the seat of consciousness or heart *(hadaya-vatthu*), the life principle or the vital force *(jivita-rūpa*), and food *(āhāra-rūpa*) as the food

[16]Mon 1995, 225
[17]Nyanatiloka 1988, 216

value in matter *(ojā)*, all of which possess intrinsic nature and are suitable for contemplation and comprehension by insight.

The Second Classification: Non-Concretely Produced Matter - (*Ānipphanna-Rūpa*) of these there are ten in all. Four of these are composed of relative limitation (*ākāsa-dhātu*), expression *(viññatti-rūpas)*, conditions and essential character, and which are more abstract in nature. These categories and their classifications cover corporeality (*khandhas*), visual objects (*āyatanas*) and fine-material (*avacāra jhāna*).[18]

Anipphanna-Rūpas are detailed as the types of material qualities that are secondary but dependent on the concretely produced material qualities such as:

a) Space *(pariccheda-rūpa)* has a material quality of relative limitation.

b) Bodily and vocal expression *(viññatti-rūpas)*.

c) The conditions of matter as mutability *(vikāra-rūpas)* can be expressed as lightness *(rūpassa-lahutā)*, pliancy *(rūpa-muditā)*, and adaptability *(rūpassa-kammaññatā)*.

d) The essential characteristics of material quality can be perceived as arising *(upacāya-rūpa)*, continuity *(santati-rūpa)*, oldness *(jaratā-rūpa)*, and death *(aniccatā-rūpa)*.

In detailing matter *(rūpa-vibhāga)*, we find all the *rūpas* are just one in the following aspects:

a) They are all rootless *(ahetuka)*.

b) They are all related to the causes of actions (*kamma)*, mind (*citta)*, weather (*utu)* and nutriment (*āhāra)*.

c) They all serve as objects of defilements *(sāsava)*.

d) They are all conditioned by the four causes *(sankhata)*.

---

[18] Ibid. 175

e) They are all connected to the world of five aggregates of attachment *(lokiya)*.

f) They all come within the range of sense objects (*kāmāvacara*).

g) They all do not perceive objects *(anārammaṇa)*, and

h) They are not all eliminated by meaning.[19]

As the distribution of materiality (*rūpa)* is detailed, it becomes clear how, manifold in internal and external functions, matter can be found. Some of the internal and external manifestations are as follows:

The five sensitive material qualities eye: *(cakkhu*), ear (*sota*), nose *(ghanā)*, tongue *(jivhā)*, body *(kāya*) etc., *(pasāda-rūpas*) indicate a personal inward function as the remaining twenty-three *rūpas* are called external *(bāhira*) because they refer to the sense organs and how they perceive objects.[20]

The *rūpas* act as seats of consciousness *(vatthu-rūpas*) because together with the sensitive material qualities eye (*cakkhu*), ear (*sota*) etc., *(pasāda-rūpas*) and the heart base *(hadaya-vatthu*) they can be combined and regarded as the physical base (*vatthu-rūpas)*. All the rest are regarded as non-combined within these two qualities (*avatthu-rūpas)*.

And then we have those *rūpas* that literally serve as a door or entrance-way (*dvāra-rūpas*) together with the five *pasāda-rūpas* and two *viññatti-rūpas*. The rest do not function as a door or entrance and are called *advāra-rūpas*.

Those *rūpas* have control in their sphere over faculties *(indriya-rūpas)*, such as eyes having control over seeing, ears over hearing etc., and which are composed of the five sensitive material qualities *(pasāda-rūpas)*, the two sex differentiations (*bhāva-rūpas)*,

[19]Mon 1995, 235

[20]Tin 1920, 1976, 279

as well as the vital force *(jivita-rūpas)* together form the eight sense faculties *(indriya rūpas)*. All the rest have no control over the faculties and are termed *anindriya-rūpas*.

Then we have the gross or course material *(olārika-rūpa)* of the five senses and the five kinds of sense objects whose opposite is subtle and fine *(sukhuma)*.[21] Dr. Mon indicates because they are gross they are more easily understood and therefore closer to wisdom-mind.[22] This is due to the fact that the *olārika-rūpas* are considered as near in that they are "struck" as sound strikes the ear, causing a sensuous impact [23] etc., and called *(santike-rūpas)*. In contrast *sukuma-rūpas* are considered far *(dūre-rūpas)*, with "far" being determined in Dhammasaṅganī as that which on account of its being difficult to apprehend or discriminate cannot be discerned by way of the sensuous impact, whether it be literally far or near at hand.[24]

The eighteen *rūpas* produced by *kamma* called *(upādinna-rūpas)* are those grasped by the *kamma* as its resultants in collaboration with craving *(taṇhā)* and false view *(diṭṭhi)*.

Those *rūpas* that are not grasped by *kamma* are called *(anupādinna-rūpas)*.[25]

Those *rūpas* that can be seen by the eye are termed *sanidassana-rūpas*, and also *rūpārammaṇa (vaṇṇa)*, with *arammaṇa* meaning a visible thing or object.[26]Those objects that cannot be seen by the eye are called *(anidassana-rūpas)*.

The eye and the ear can cognize distant objects without coming in contact with the object is found in the example of the eye seeing a tree and the ear can hear music without having to be in the presence of musicians. This indicates the meaning of the term for this

[21]Rhys Davids 1921, 1993, 170
[22]Mon 1995, 236
[23]Rhys Davids 1900, 1996, 208
[24]Ibid. 208
[25]Mon 1995, 236
[26]P.575, Rhys Davids 1921, 1993, 575

function of *rūpa* is *gacaraggāhika-rūpa*. Those senses which must have contact with the object as smell must come in contact with the nostrils, the tongue must come in contact with some kind of food particle and the body must come in contact with touch in order to cognize, these senses are called *(agocaraggāhika-rūpas)*.

The last *rūpa* is defined as those groups of sub-atomic particles which cohere to form the eight basic *rūpa* groups of water *(āpo)*, fire *(tejo)*, air *(vāyo)*, color *(vaṇṇa)*, fragrance *(gandha)*, smell *(rasa)* and material nutriment *(ojā rūpas)*. Because the four essentials and the innate derivatives are produced together in nature they are considered as fundamentals of matter *(kalāpas)*. The rest of the *rūpas* that are not bound in this way are called *(vinibbhoga-rūpas)*.

It is found in the studies of Abhidhamma that the nature of the spiritual self is not separate from the physical components of mind and matter. There only exists a distinction of what is rooted *(hetu)* or not rooted *(ahetuka)* in the material qualities. The Abhidhamma states this distinction can only be possible through the mental realm because the roots *(hetus)*, and the conditions are devoid of the faculty of cognizing objects.[27] It is interesting to note here that the term condition *(paccaya)* and root *(hetu)* are almost identical as synonyms.

In absorption *(jhāna)* meditation also consists of the material qualities which are generated by the state of mind. There are seventy-five types of consciousnesses that begin generating the material qualities in the person as soon as one takes their birth. From the first moment the flux and stream of time has a point to manifest, stored up expressions and experiences merge from the subconscious into the consciousness *(bhavanga)*.[28]

---

[27]Rhys Davids 1922, 1997 Saṁyutta I, 134; Hare 1935, 1995 Aṅguttara III.440; Rhys Davids 1900, 1996 Dhammasaṅganī 595,1053; Buddhaghosa 1975 Visuddhimagga 450

[28]Buddhaghosa 1975, 676. From the root *Bhava*, becoming (form of rebirth) state of existence or life. When used as *Bhavanga* it becomes a constituent or function of being but rather as a functioning state in the subconscious.

States of consciousness can be produced by weather *(utu)*, food *(āhāra)*, kamma and mind *(citta)*. This includes also produce material qualities which are nothing more than different components composed of the following qualities: sensitive, sensible, sex differentiation, seat of consciousness or heart, life principle or the vital force, and food as the food value in matter, which possesses intrinsic materiality. All these subjects of materiality are suitable for contemplation and comprehension by insight. The material bodies which constitute them and exist in them are called "groupings of material qualities" *(kalapa)*.[29]

Out of the groups of qualities *(kalapas)* arising from previous actions *(kamma)* combine the senses, the objects of the senses, the sex, and the consciousness including that of vitality. Out of the groups and qualities arising from the state of mind are the physical expressions, the vocal expressions, qualities of lightness, pliancy and adaptability. Out of the qualities arising from weather are sound, lightness, pliability and adaptability and out of the qualities arising from food are lightness, pliancy and adaptability. It is stated that all these groups are brought to sentient beings conceived in the womb and developed in the person over a course of time. The states of mind from the moment the being has come into existence, as well as by food from the time it has been assimilated which continues on as long as the being survives up until the time of death. All the material qualities are obtained during the course of one's lifetime and can be made conscious to the being through focused concentration or what is termed, the absorption *(jhāna)* practices.[30]

Therefore absorption practices refers to the four meditative absorptions of the fine-material spheres *(rūpa-jjhāna or rūpa-avacara-jjhāna, avacara)*.[31] They are achieved through the attainment of full concentration, or attainment of ecstatic concentration

---

[29]Ibid. 626. *Kalapa* can also refer to the same kind, a bundle of similar things such as refered to in the Milinda-panha, 418; however, used here it refers to qualities pertaining to the material body as stated in the Vishuddhimagga as *(phassa-pancamaka dhamma)*.

[30]Ibid. 150. *Jhāna* is given here as Buddhaghosa uses it in Visuddhimagga: "*Aramman upanijjhanato paccanika-jhapanato va jhanan.*" This means meditation on objects and from burning up anything adverse, literally 'meditation'.

[31]Nyanatiloka 1988, 83. Often the four immaterial spheres *(arūpayatāna)* are called absorptions of the immaterial sphere *(arūpa-jjhāna)* or *arūpa* and discursive thinking *(vicarā)* which is born of detachment *(vivekaja)* and filled with rapture *(pīti)* and joy *(sukhā)*.

(*appanā-samādhi*) during which there is a complete, though temporary suspension of the fivefold sense-activity and of the 5 hindrances (*nibbāna*).[32] The state of consciousness however, is one of alertness and lucidity. The high degree of concentration is generally developed by the practice as one of the forty subjects of tranquillity meditation (*samatha*[33]*-kammatthāna-*[34] *bhāvanā*).[35] Also included are the four immaterial spheres (*arāpāyatāna*) called absorptions of the immaterial sphere (*arūpa-jjhāna*) or sometimes (*arūpa-vacāra jjhāna*). These are composed of the following four factors:
a) concentration (*samādhi*), b) rapture (*pīti*), c) joy (*sukha*), and d) equanimity (*uppekkhā*).

We must, at this point, return to the first classification mentioned earlier, Concretely Produced Matter - (*Nipphana-rūpa*): The eighteen kinds of material phenomena[36] and investigate their composition which follows:

Concretely Produced Matter

1. The Great Essentials: (*Mahābhūtas*) are obvious to us yet require a definition. The Great Essentials reveals elementals such as earth (*pathavi*), water (*āpo*), fire (*tego*), and air (vāyo) as their originating states and characteristic.

The earth element (*pathavīdhātu*) represents the principle of extension, has the characteristic of hardness and acts as a foundation for the other primary elements. Buddhists derive hardness from *pathavīdhātu* because of its dual characteristics such as "hard as rock compared to clay, and soft if compared to iron."[37]

---

[32]Rhys Davids 1921, 1993, 362-365 *Nibbāna* with its etymological root in the meaning of 'extinguishing the fire' refers to the consuming fire of passion (*rag-aggi*), of craving rebirth, which has to be extinguished, if a human is to attain a condition of indifference towards everything worldly, and which in the end, in its own time may lead to freedom from rebirth all together and to certain and final extinction (*parinibbāna*).
[33]P.185, Nyanatiloka 1988, 185 *Samatha*, literally means tranquillity.
[34]Ibid. 90. *Kammatthāna* literally refers to the "working-ground" of meditation.
[35]Ibid. 36. *Bhāvanā* literally means calling into existence.
[36]Bodhi 1993, 236
[37]Mon 1995, 227

The water element: (*apodhātu*) makes different particles of matter cohere, preventing them from being scattered. Trickling or oozing is its characteristic and its function is to intensify the coexisting material states. A good example that is given is that of adding a little water to flour. The flour particles cohere into a lump; but if we add large amounts of water the mixture becomes fluid and flows away. [38]

The fire element (*tejodhātu*) matures and ripens other material phenomena. Fire is soft as hot coals become soft to walk upon, and can be experienced through heat and cold. The liveliness of all temperature flowing in and out of the body as heat energy moves by rising and lowering is considered to be the presence or absence of the fire element.

The air element (*vayodhātu*) characteristic is distention, its function is to cause motion, it is experienced through tangible pressure, pushing or supporting. An image that is often given is air blown into a balloon. The walls of the rubber will move to accept the filling of the air, yet if over-filled, will burst. Characteristic of this element is motion, vibration, oscillation, rotation and pressure. [39]

2 - Sensitive Material Phenomena: (The Five *Pasāda-rūpas*) This is subtle phenomena and thus requires particular definitions of registration on the sense organs as follows and identification of the types of matter operating in the five sensorial systems. There needs to be a distinction noted here from the gross sense organs, which function as its support.

The sensitive part of the eye *(cakkhu-pasāda)*, is called a composite eye (*sasambhara-cakkhu*) and is compound of various material matter. Eye-sensitivity registers light and color and has seven layers wherein images appear.

Ear-sensitivity (*sota-pasāda*) registers sounds on the nerves. The shape is the curlicue ring inside the ear that resonates when vibration hits upon it.

---

[38]Ibid. 226
[39]Ibid. 227

Nose-sensitivity (*ghāna-pasāda*) registers smells. Odors spread into the cavities called sinuses that send messages to the brain.

Tongue-sensitivity (*jivhā-pasāda*) registers taste, and is composed of the forward and back portion of the tongue, which are of bud-like ampoules that register taste.

Body-sensitivity (*kāya-pasāda)* serves to register tactile sensations. This spread of sensation is located on what is termed skin or flesh and does not include nails, hair or hardened skin.

3 - Objective Material Phenomena are the five sense fields that serve as the objective supports for the corresponding types of sense consciousness. They are composed of the four great essentials *(mahābhūtas)* with the twenty-four derivatives *(upādā-rūpas)*. They make up twenty-eight kinds of *rūpa* with different properties. As Dr. Mon indicates in his listing, they may be counted as eleven kinds of material qualities as follows:

a. Essential material qualities (the four *mahābhūtas*) - earth *(pathavī)*, water (*āpo)*, fire *(tejo)*, air (*vāyo*) (detailed above)

b. Sensitive material qualities *(pasādā-rūpas)* - eye *(cakkhu)*, ear *(sota*), nose *(ghāna)*, tongue *(jivhā)*, and body *(kāya*) (detailed above)

c. Material qualities of sense-objects *(gocara-rūpas*) - visible form *(vaṇṇa)*, sound *(saddā)*, odor *(gandha*), taste *(rasa*) and tangibility or tangible object *(pathavī, tejo*, and *vāyo)*. *Āpo* cannot be felt through the sense of touch as experiences of temperature, softness and hardness and pressure are what identifies sense-objects.[40]

d. Material quality of sex *(bhāva-rūpa)* - femininity *(itthi-rūpa*) and masculinity *(purisa-bhāva)*. These material qualities define the differences that display themselves in

[40]Ibid. 229, Mon. These five material qualities are also frequented by the *pañca-viññāṇas* and can be found listed under the following terms: *rupū-rammaṇa, saddā-rammaṇa, gandhā-rammaṇa. rasā-rammaṇa, phoṭṭhabbā-rammaṇa.*

the bodily manifestations of gender such as found in the different forms of sexual organs determined at birth by the chromosome make-up of the gametes. The embryo is then endowed with a potentiality of developing toward one sex or the other.

e. Material quality of heart base *(hadaya-vatthu)* - is considered the seat of consciousness *(mano-viññāṇa)* [41] and is considered as the blood that moves through the heart and which is composed of billions of blood cells. Heart, at this point is considered as the same as mind *(citta)*.[42] Differences such as those found in the Saṁyutta Nikāya indicate a place in the breast at the same time meaning mind: "Methinks he chops with a heart that knows hearts," indicating a sense of inwardness as well as clear mind-knowing. [43] The Commentaries[44] subsequently specify matter that is to be the heart-base, is a cavity situated within the physical heart supporting the mind element and mind consciousness element.[45] Heart-base (*hadaya vatthu*) as defined by Anuruddha in the Compendium, is not expressly mentioned in the canonical Abhidhamma.[46] However, in Patthāna the last book of the Abhidhamma Pitaka, there is a correlation to what exists in the Dhammasaṅganī, and that is, the physical heart supports mind element and mind consciousness element.[47]

---

[41]Rhys Davids 1921, 1993, 520. *Mano* represents the intellectual functioning of consciousness and *viññāṇa* represents the field of sense-reaction, meaning perception.
[42]Refer to chapter on *Citta* in this treatise.
[43]Woodward 1932, 1995, 207 and 265
[44]Buddhaghosa 1975, 111-113. Referring here to the Vishudimagga VIII, although there is indication that this is the sole departure for Buddhaghosa from conformity with Dhammasaṅgaṇi there is the inclusion of *hadaya-vatthu* after 'vitality'. and Compendium III, 20
[45]Ibid. 275
[46]Karunadasa 1967, 63 He gives allusion to the fact that reason why the omission of *hadaya-vatthu* is withheld in Dhammasaṅgaṇī is that the idea would not "*go down*" with the age. But he continues to say that the radicalism of Buddhist thought was relevant to how the idea is found mentioned in the commentaries and in the kindred literature as well. He further says: "If there is a difference between the earlier and the later works as regards doctrinal tenants, this difference can be put down to a historical process at work."
[47]U-Nārada 1992, xxx. Also see Chart I - Conascent Conditioning and Conditioned States

f. Material quality of life *(jivita-rūpa)* - The vital force of *kamma* produced corporeality *(kammaja-rūpa)*[48]permeates and spreads throughout mind and matter. The vitality of mind is sometimes termed as *jīvitindriya* that includes in its composite, the seven all mental associated with mental factors (*sabba citta-sādhārana cetasikas)*,[49]indicating either physical vitality *(rūpa-jīvitindriya)* or mental vitality *(nāma-jīvitindriya)*

g. Material quality of nutrition *(āhāra-rūpa)* - refers to edible food or gross food *(ojā)*, meaning animal food, particularly that which is taken in eatable morsels such as a ball of food *(kabalinkāra)*.[50] Here the term is always associated with nutritive essence (*āhāra-rūpa)* and that which sustains the body. [51]In a figurative sense, Nyanatiloka refers to *āhāra* as the 'foundation' of the Twenty-four Conditions *(paccayas)* and is used to denote four kinds of nutriment, which are material food *(kabalinkārāhāra)*, sensorial and mental impression *(phassa)*, mental volition *(mano-sañcetanā)*, and consciousness *(viññāṇa)*.[52]

h. Material quality of limitation *(pariccheda-rūpa)*, is also known as *ākāsa-dhātu* and refers to the element of space. These two terms are used interchangeably because they define the space that exists in the separating of atomic particles and the space in the atom itself termed the "tiny particles" *(rūpa-kalāpas)*.[53] Space (*ākāsa*) is of itself "nothingness"

---

[48]Nyanatiloka 1988, 89
[49]Listed in the preceding chapter of this treatise on *Cetasikas*
[50]Rhys Davids 1921, 1993, 188
[51]Mon 1995, 231
[52]Nyanatiloka 1988, 7
[53]Mon 1995, 231

and in a sense a non-entity (*dhātu*). It is considered "unstrikable". The sky is that which can not be struck *(a-ghaṃ)*, not strikable is the meaning.[54]

i. Material qualities of communication *(viññatti-rūpas)* - Our bodily intimation and vocal intimation are what we use to communicate our ideas to one another. We use the actions of our hands, head, eyes and legs *(kāya-viññatti)* to show our intentions. The movement of our mouth produces speech giving voice to our intentions *(vaci-viññatti)* produced by the mind and which last only for an instant.[55]

j. Material qualities of mutability (*vikāra-rūpas*) - can be thought of as material or physical lightness *(rūpassa-lahutā)*, pliancy and elasticity which are counter to stiffness in the body *(rūpassa-mudutā)*, as well as wrong view or conceit that creates rigidity of the mental body and consciousness. Adaptability of the body *(rūpassa-kammaññatā)* together with the two forms of intimation *(viññatti-rūpas)* form the *vikārā*-rūpas.[56]

k. The four material qualities of characteristics *(lakkhaṇa-rūpa)* literally means "sign or symbol" [57]and includes the following characteristics:

1) Material productivity (*upacāya-rūpa*) has an arising characteristic of setting up at the moment of conception and continuing through life until the *rūpas* are all formed.

2) Continuity *(santati-rūpa)* has the characteristic of occurrence and its function is to anchor and manifest as non-interruption throughout the life span.

3) Decay (*jaratā-rūpa*) this characteristic has the function of maturing of all material phenomena and leads every thing to its termination.

---

[54]Tin 1920, 1976, 425
[55]Bodhi 1993, 207
[56]P.87, Ibid.
[57]P.578, Rhys Davids, Pali English Dictionary also "*distinguishing mark or salient feature*"

4) Impermanence *(aniccatā-rūpa)*[58] has the function of completing the breaking up of all material phenomena and causing its function to subside.[59] Strictly speaking Dr. Mon indicates there are only three *Lakkhaṇa-rūpas* - namely *jāti, jaratā* and *aniccatā* because they refer to *rūpa* at the arising, existing and dissolving instant.[60]

The Four Generating Principles of Material Phenomena (*Rūpa-Samuṭṭhāna*)

In the present birth the material qualities that are continuously flowing are action (*kamma)*, mind *(citta)*, weather or heat (*utu)*, and food or nutriment *(āhāra)*. They represent the natural frame in which the material body is conditioned by previous actions *(kamma)*. This is called:

1) *Kamma-samuṭṭhāna-rūpa* refers to the material qualities generated by kamma[61]. The material qualities in a person flow continuously and continue generating consciousness from the very beginning of the person's life (*paṭisandhi*).[62]

2) The material qualities generated by the state of mind *(citta-sammuṭṭhāna-rūpa)*. As well as the seventy-five states of consciousness, with the exception of material resultant (*arūpa-vipāka)* and the twice five-fold consciousness (*viññāṇa)*, start generating the material qualities in the person. From this rises, from the very first moment of life-stream consciousness (*bhavaṅga-citta)* called the life continuum, which is the undercurrent forming the condition of being till death. This is an existence accumulated as a storehouse of impressions and experiences concealed from the consciousness and from

[58] P.228, Ibid. These qualifications of material matter are the clear display of the essentials and the derivatives.
[59] P.242, Bodhi (tr.), Abhidhammattasaṅgaha
[60] P.233, Mon, The Essence of Ahbhidamma
[61] When regarding the composition of kamma one can find twenty-five types that are composed of twelve *akusala cetanās*, eight *kammāvacara kusala cetanās* and five *rūpāvacarā kusala cetanās*.
[62] Thittila 1969, 155-160. Considered here is a reunion (of a vital principle with the body). Rhys Davids also concurs by referring to reincarnation and metempsychosis.

which the subconscious occasionally emerges in consciousness. Of the seventy-five *cittas*, the twenty-six attainment impulsion consciounesses (*appanā-javana cittas)* not only produce mind produced corporealtiy (*cittaja-rūpa)* but also support the four bodily postures: standing, sitting, lying and walking.[63] A *jhānic* state of active consciousness makes the posture of the one devoted to mental training (*yogchara)* steady and calm. Revealed therefore are the types of determining consciousness in the mind element (*votthapana)*. They consist of thirty-two *cittas* comprising *mano-dvārāvajjana*, twenty-nine sensuous sphere compulsions (*kāmāvacara-javana)* and two super normal powers (*abhiññās)*, support mind produced corporeality (*cittaja-rūpa)* consciousness and give rise to physical and vocal expression *(viññatti-rūpas*).

In the study of the ultimate realities, it is important to correlate the following thirteen types of consciousness. Accompanied by delight *(somanassa-javanas*) rooted in unwholesome (*akusala*) consciousness via greed *(lobha)*, and four *(kusala)* wholesome consciousnesses, as well as four *(kiriya)* functional consciousnesses and four consciousneses are the producing factors for mirth *(hasituppāda)* resulting in laughter.[64]

3) Material qualities generated by weather are known as (*utu-samuṭṭhāna rūpa.)*. The material quality of temperature referring here to fire (*tejo)*, with its heating and cooling effects, generates the material qualities both in the organic and inorganic bodies *(rūpa-kalapas*) and continues weather producing materiality (*utuja-rūpas)* at every minute moment within an internal and external manifestation.

4) Material qualities generated by food are (*āhāra-samuṭṭhāna rūpa)*. The nutritive essence of food that generates the material qualities begins as soon as the food is assimilated.

---

[63]Mon 1995, 239

[64]Win 1985, 70. In Buddha's and Arahat's, two *lobhamūla-diṭṭigata-vipayutta-somanassa cittas* and four *somanassa-mahā-kusala cittas* produce smiles and laughter in sekha-persons meaning stream winners (*sotāpannas)*, once-returners *(sakadāgami*) and never-returners *(anāgāmis*).

Therefore the scope of the four principles includes the seat of consciousness *(hadaya vatthu)* and the material faculties which again produce kammic resultant factors (*kamma vipāka*). Two kinds of expression, bodily and vocal, are produced by the mind adding temperature for the production of sound. The qualities of lightness, pliancy and adaptability are produced by the mind, temperature and food. The eight kinds of inseparable material qualities *(avinibbhoga-rūpani)* and the 'space' are produced by all the four principles. The material qualities of growth, continuance, decay and death (*lakkhāṇa-rūpani*)[65] are not produced by any of the principles but they are the very nature of existence.

A - Grouping of the material qualities *(kalāpa-yojana)*

Material qualities are nothing but groups of qualities, coming together in different manners and different proportions, which constitute them and co-exist in and with them. Such a group of qualities are defined as *kalāpa*. There are twenty-one kinds of *kalāpas*, of which nine are produced by *kamma*, six by mind, four by weather, and two by food. There are twenty-one groups of co-existing qualities that constitute the same matter, and that arise and pass away simultaneously.

B - Groups of qualities arising from previous *kamma*. *(kamma-samuṭṭhāna kalāpa).*[66]

This group is composed of nine groups, each configuring their specific and evolving physical phenomena such as: the elements, color, smell, taste, nutriment, the senses, vitality, sex, and the heart - the physical base of the mind. The nine groups are:

1. *Cakkhu-dasaka*-are a group of ten qualities including the sensitive organ of the eyes - and the eight inseparable qualities of the eye.

2-8. The eight inseparable qualities and vitality, similarly together, with 'ear', constitute the *sota-dasaka*; together with 'nose', constitute the *ghāna-*

[65]Lakkhāṇa-Rūpani means also a characteristic sign or specific attribute (mark) in matter.
[66]Rhys Davids 1890,1975, 127.

dasaka; together with 'tongue', constitute the *jīvha-dasaka;* together with the 'body', constitute the *kāya-dasaka*; together with the 'female sex', constitute the *iṭṭhi-bhāva-dasaka*, together with the 'male sex' constitute the *pumbhava-dasaka*; and together with the seat of consciousness, constitute the *vatthu-dasaka*.

9. '*Jīvita-dasaka*, the group of nine qualities, including 'vitality' as one and the eight inseparable qualities of vitality.

C - Groups of qualities arising as a result of the states of mind (*Citta-samuṭṭhāna-kalāpa).*

What follows in the next two groups are numerical lists of the same qualities and physical expression which have already been defined and are placed in different arrangements to form the particular group they represent.

1. *Suddhatthāka*[67] the simple group of only the eight inseparable qualities.

2. *Kaya-viññātti-dasaka*:[68] the group of nine qualities including the 'physical expression' as one, and the eight inseparable qualities.

3. *Vaci-viññātti-dasaka*: the group of ten qualities including the 'vocal expression' as one, the eight inseparables, the quality of 'vocal expression', and the quality of sound.

4. *Lahutadekadasaka*: the group of eleven qualities including the qualities of lightness and other, the eight inseparables, lightness, pliancy and adaptability.

[67]*Suddhatthāka* abstracted from *"suddhatta" (suddha)* meaning purity.
[68]Walshe 1987, 493. *Viññatti* (from viññata) means to apperceive, cognize or understand, such as recognizing and understanding the *Dhamma*.

5. *Kāya-viññātti-lahutadi-dvadasaka*: the group of twelve qualities including the 'physical expression' and lightness and others, the eight inseparables, the quality of physical expression, lightness, pliancy and adaptability.

6. *Vaci-viññātti-sadda-lahutadi-terasaka*:[69] the group of thirteen qualities including 'vocal expression', sound, and lightness and others, the eight inseparable, the quality of vocal expression, sound, lightness, pliancy and adaptability.

D - Groups of qualities arising as a result of influence of weather (*Utu-samuṭṭhāna-kalāpa).*

1.*Suddhaṭṭhāka*: the simple group of only eight inseparable qualities.

2. *Sadda-navaka*: the group of nine qualities including 'sound' and the eight inseparable qualities of sound.

3. *Lahutadekadasaka*: this group of eleven qualities including lightness and includes the eight inseparables, lightness, pliancy and adaptability.

4. *Sadda-lahutadi-dvadasaka*: the group of twelve qualities including 'sound,' the lightness and others which include the eight inseparables, the quality of sound, lightness, pliancy, and adaptability.

E - Groups of qualities arising as a result of assimilation of food (*Āhāra-samuṭṭhāna-kalāpa).*

1. *Suddhaṭṭhāka*: the simple group of only eight inseparable qualities.

2. *Lahutadekadasaka*: the group of eleven qualities including the qualities of lightness and others including the eight inseparables, lightness, pliancy adaptability.

[69]Buddhadata 1955, 1989, 124, "*Dasaka*" one who shows as in meaning one decad, or deccenial, "*dvadaska*" *dva (dvi)* means two, and "*terasaka*" *tera (tayo)* means three decads.

The places of the occurrence:

Among the twenty-one kinds of groups mentioned above, the simple group of only the eight inseparable qualities, and the group of nine including 'sound' as one, arising from the influence of weather are found both in the animate and the inanimate bodies. But the other kinds of groups are found only in the animate bodies.

In summation therefore, there are twenty-one kinds of groups of material qualities, of which none arise from *kamma*, six from the states of mind, four from the influence of weather, and two from the assimilation of food.

The material qualities of 'space', and the four characteristics of all existence such as growth, continuance, decay and death, are not considered as factors of a group. The quality of 'space' is nothing but a relative limitation amongst two or more groups, and the four characteristics are nothing but the essential nature of all groups.

3. The modes and functions of the material qualities (*rūpa-ppavatti-kkamo)* in the *Kāmaloka*, *Rūpaloka* and *Arūpaloka*.

"*Loka*" is a term denoting spheres of existence. In the *kāmaloka*, consciousness is mostly experienced in the sense spheres. All the kinds of material qualities are found in the growth of the bodies of different beings in *kāmaloka*. At the inceptive stage *(sansedaga)* in which worms and insects are born by themselves, they come in contact with moisture. The self-born beings *(opapātika)* are those born without the instrumentality of parents. [70] They instead appear suddenly like the beings of hell. Those of the realms higher than the *tāvatiṃsa*,[71] beings, when the first moment of consciousness arises in them, the following seven groups, at the most, may be present in them:

[70]Nyanatiloka 1988, 133

[71]Often considered in Jataka, Visuddhimagga and Dhammasaṅgani as "*deva-loka*" the god world of the 'Thirty-three.' Other reference is made by, U-Nārada Thera, Dhammapada, II, 2. The early Buddhists according to Rhys Davids, if they were good believed to be reborn in heaven by which is meant the realm of the Thirty-three.

Cakkhu-dasaka: the eight inseparable, vitality and eye
Sota-dasaka: the eight inseparable, vitality, and ear
Ghāna-dasaka: the eight inseparable, vitality and nose
Jīvha-dasaka: the eight inseparable, vitality and tongue
Kāya-dasaka: the eight inseparable, vitality and touch
Bhava-dasaka: the eight inseparable, vitality and sex
Vatthu-dasaka: the eight inseparable, vitality and heart.

At the time of death:

The process of the groups of material qualities, being generated by the four principles that are on-going. For example, by *kamma* from the moment of rebirth-linking consciousness *(paṭisandhi)*, by the states of mind from the second moment of consciousness, by the influences of the weather from the moment the being has come into existence, and by food from the time it is assimilated. The material qualities continue on like the flame of the lamp or the current of the river.

At the time of death, as soon as one gets the seventeenth thought-moment of the cuti-consciousness, this moment is considered the last course of cognition completed upon any of the three objects. The last course of cognition is namely that which produces birth *(kamma)*. The scenes, sounds, smells during the performance of the kamma *(kamma-nimitta)* and the scenes of people, buildings in connection to the place one is going to take rebirth *(gati-nimitta)* are cut off by the process of the material qualities produced by *kamma*. The material qualities that have been generated up to the last moment by *kamma* ceases with the cuti-consciousness. Then the 'mind' and also the 'nutrition' of food, cease to continue its process. The 'weather' continues to work on the dead-body, as long as it takes the natural cycle to cause it to disappear.

In the same manner, wherever the being is born after death, the material qualities function in him/her from the very first moment of consciousness, arising at the beginning of the life.

In the *rūpa-loka,* consciousness is experienced in the fine material sphere.

The following groups do not exist in the *rūpaloka:*

Ghāna-dasaka-nose decad[72]

Jīvha-dasaka-tongue decad

Kāya-dasaka-body decad

Bhāva-dasaka-characteristics of the body sex decad and the groups that are produced as a result of the nutrition of food.

Therefore, the beings of the fine material sphere (*rūpaloka*) experience only the following four groups arising from *kamma* at the moment of rebirth-linking consciousness (*paṭisandhi*):

Cakkhu-dasaka-eye decad

Sota-dasaka-ear decad

Vatthu-dasaka-physical base decad

Jīvita-dasaka-life, vitality decad [73]

In their life-time, they also receive all the groups produced as a result of the states of mind and the weather.

Those beings unconscious at the moment of death do not have eye, ear, heart, sound and all the material qualities that arise from the mind. Therefore, at the time of rebirth-linking consciousness (*paṭisandhi*), they have only the group of living energy (*jīvitanavaka*) [74] the eight inseparables and some vitality. In their life span, they also get the other qualities that arise from the influences of weather, with the exception of sound.

Therefore it is seen that the material sphere (*kāmaloka*), and the fine material sphere (*rūpaloka*) and the realm of the unconscious beings, the material qualities function

[72]Buddhaghosa 1975, 636. Used here as meaning a decad, a decennial which consists or lasts for ten years or occurs or is done every ten years. Here the sense-decads refer to the reference that Buddhaghosa uses in Vishuddimagga (553) showing the impermanence of materiality in the fine-material sphere.

[73]Ibid. 636, 637

[74]Also called *"the living sustenance."*

in two ways, namely, at the moment of rebirth-linking consciousness (*paṭisandhi*), and throughout the course of life.

In summary, all the twenty-eight kinds of material qualities are found in the beings of the material sphere (*kāmaloka*). In the beings of the fine material sphere (*rūpaloka*) there are only twenty-three material qualities, (with the exceptions found in those of nose, tongue, body, male sex, and female sex.). The unconscious beings have only seventeen material qualities, (eight inseparable, vitality, lightness, pliancy, adaptability, space, growth, continuance, decay and death.)

The beings of the immaterial sphere (*arūpaloka*) have no material qualities at all. *Arūpaloka* is usually defined as consciousness experienced in the immaterial spheres. The following kinds of qualities are not obtained at the moment of rebirth-linking consciousness (*paṭisandhi*). There is no sound, no lightness, no pliancy, no adaptability, no two modes of expression, no decay and death. All the material qualities are only obtained during the course of a life of a being and exist in the material sphere *(kāma-loka)* and in the fine-material sphere *(rūpa-loka)*.

THE GOAL (*NIBBĀNA*)

Ye jhānapasutā dhīrā
nekkhammūpasame ratā
Devā pi tesaṁ pihayanti
sambuddhānaṁ satīmataṁ

The wise ones who are intent on meditation,[1] who delight in the peace of renunciation,[2] such mindful perfect Buddhas even the gods hold most dear.[3]

1. Definition of *Nibbāna:*

This subject is probably considered the most difficult concept to understand in the canonical literature of Buddhism. The early proponents and translators of the philosophical writings have various approaches to the exact meaning of the term that identifies a state that relates to the equivalent meaning of complete dispassion.[4] The common etymology comes from the Sanskrit *"nirvāna."* Although *"nir + vā"* means to blow, we find it fused with *"vṛ"* which is the application of 'extinguishing a fire,' and closest to the Buddhist conception of the term, rather than the opposite of blowing on fire to ignite it. *"Ni"* implies to 'be free from' and *"vāna"* means 'weaving or craving.' Rhys Davids indicates that only in the older texts do we find references to a simile of the wind and the flame. But the most common metaphor which leads us to the understanding of how the term *nibbāna* is used occurs in the Pāli where "*ni*" means to "cover," as inclusive of the sense of dying out of what is lust (*rāga*), ill-will or hatred (*dosa),* and stupidity *(moha).* [5]

The definition of *nibbāna* directs us to a precise ethical path with practices supporting contemplation and insight, which end causational results such as craving (*taṇhā).* For as we acknowledge craving *(taṇhā)* as the active impulse which connects the series of our lives in the wanderings of the external cycle of births and deaths (*saṁsāra*)

---

[1]This refers to *jhāna* concentration (*samatha)* and insight (*vipassanā).*
[2]*Nekkhamma* implies *Nibbāna* which is gained by the subjugation of passions.
[3]Buddhakkhita 1954, 163
[4]Woodward 1932, 1979, 27
[5]Rhys Davids 1921, 1925, 362

we begin to break free If the craving remains as an unchecked motivation the entanglement accumulates fresh actions (*kammas*) which give rise to new cycles of birth and death, holding us in an endless round of human suffering.

Among those who have not made a paradigm shift and have not grown weary with the fact that ignorance [6] and craving (*taṇhā*) are the harbingers of suffering, for them *nibbāna* cannot be properly understood or appreciated. It is only when the insubstantiality of all forms of existence dawns in the passage of a person's life intensifying its imprint strongly enough, while exposing the endless futility of actions-causing-results, *(kamma)* that *nibbāna* is sought as a practical solution. The realization of emancipation from greed (*lobha*), hatred *(dosa)* and delusion *(moha)* cannot be realized by one who has not arrived at seeing the wheel of becoming as the harbinger of future distress. For as stated in the Aṅguttara Sutta:

"Enraptured with lust *(rāga)*, enraged with anger (*dosa)*, blinded by delusion (*moha*), overwhelmed, with mind ensnared, man aims at his own ruin, at the ruin of others, or the ruin of both, and he experiences mental pain and grief. But if lust, anger and delusion are given up, man aims neither at his own ruin, not at the ruin of others, nor at the ruin of both, and he experiences no mental pain and grief. Thus is *nibbāna* visible in the life, immediate, inviting, attractive, and comprehensible to the wise." [7]

If we use the example of driving a car, we can imagine, as a picture in our mind, how it might feel like to drive a vehicle we have never seen or utilized. But to actually drive the vehicle, places us in a different perspective in which the variables of the experience of driving are applied and operative. At this point, a description is not necessary. Imagining is replaced by actual experience and actual experience forms the knowledge, skill or practice derived from direct observation of, or participation in the events.

---

[6]Ignorance here refers to the lack of knowledge of the Eight-fold Path (*Ariyaṭṭhangika Magga*)
[7]Woodward 1932, 1979, 46.

Therefore, the Arahats according to the doctrine (*Dhamma*), know that any entanglement which wraps us in the desire of becoming by means of grasping on to evolutionary progression is considered a misconception of *nibbāna*. In the West, there are many misunderstandings about Buddhist principles, molded on the Judeo-Christian associations to God, heaven and hell, etc. The greatest misconception of Buddhist terminology is the interpretation of *nibbāna* as a reduction to nothingness. This reduction could be farther from what the great Teacher was trying to communicate to his followers when describing the characteristics of peace, deathlessness and signlessness. There was no reduction into an Absolute as no Absolute is recognized in Buddhism and there can be no merging into the collective and manifest sufferings of existence as this would chain the individual to an endless pit of misery. [8]

It is considered impossible to merge a personal individuality with the Greater Self of a minor universe or solar system. For the purpose of emancipation and goodwill toward manifest reality, the individual is directed to withdraw from it entirely and all that supports its existence. This does not exempt one from acting compassionately and through the path of knowledge and its fruition, gaining insight into the cessation of action and actions-results, particularly because *nibbāna* identifies its nature by the causal relationship in the absence of rebirth-linking. This idea is often difficult to understand but explanations can be found defining what *nibbāna* is not, rather than what it is. As stated in Milinda-Panha when the sage Nâgasena tries to explain to King Milinda that there is nothing that can equate with *nibbāna*. "It has no metaphor, explanation, no form or figure or duration or measure to be made clear." [9]And further a detailing by the Venerable Mahāsi Sayādaw:

"*Nibbāna* is not a mansion or a palace. It is no city. It is not light. There is no luminescence in *nibbāna*. It has no element of lucidity and coolness. Mansions, palaces,

[8]Powers 1928, 140.
[9]Rhys Davids 1890, 1975, 186.

cities, light, luminescence, lucidity and coolness are not unconditioned (*asankhata*) or ultimate realities (*paramattha*),"[10] as Buddhaghosa states:

"He does not again turn, return, go back, to the defilements abandoned by the Stream-entry path, thus he is sublime... he does not again turn, return, go back, to the defilements abandoned by the Arahat path, thus he is sublime."[11]

The Path of the Arahat constitutes the paths of wisdom born of practice wherein arises pure insight. These paths and their fruits are described as follows:

2. The Four Paths and the Four Fruits:

For the one who sees beyond the thirty-one planes of existence, beyond the world of mind and body,[12] *nibbāna*, is a state partaking of the supermundane (*lokuttara*). This state can be realized through the Four Paths (*magga-ñāna*), and the Four Fruits (*phala-ñāna*), of which *nibbāna* is the object. And it is in the following paths (*maggas*) and fruitions (*phalas*) that the ethical instructions for compassionate action arise, guiding one toward the stages of preparation unerringly. The Four Paths are composed of:

1) Path of the Stream Attainment (*sotāpatti magga*), is won by a being who follows the Precepts. The follower of this path takes no life from another (*pāṇātipātā vermaṇi sikkhāpadaṁ samādiyāmi*), does no stealing (*adinnādānā veramaṇiā sikkhāpadaṁ samādiyāmi*), no sexual misconduct (*kāmesu micchācārā vermaṇi sikkhāpadaṁ samādiyāmi*), does not tell lies, or uses abusive slander, (*musāvādā veramaṇi sikkāpadaṁ samādiyāmi*), nor holds concepts that participate in wrong view (*micchā-diṭṭhi*).

[10]Mahāhasi Sayādaw 1981, 63.
[11]Buddhaghosa 1975, 216.
[12]Referring here to the five aggregates

2) Path of Once Returning *(sakadāgāmi magga)*, is one who has weakened all the ten unwholesome conducts (*saṁyojanas*) which are the following: personality belief (*sakkāya-diṭṭhi*), sceptical doubt (*vicikicchā*), clinging to rules and rituals *(sīlabbata-parāmāsa)*, sensuous craving (*kāma-rāga*), ill-will (*vyāpāda*). craving for fine material existence (*rūpa-rāga)*, craving for immaterial existence *(arūpa-rāga)*, conceit *(māna)*, restlessness *(uddhacca)*, ignorance *(avijjā)*,[13] and the above six areas of misconduct that are in the Path of the Stream Attainment.

3) Path of Never Returner *(anāgāmi magga)*: is won by the eradication of all unwholesome conduct reflected in the above two paths with perhaps a residue of greed and delusion remaining in a very minor level.

4) Path of Arahatship *(arahatta magga)*: is won when all ten unwholesome conducts have been annihilated and only *nibbāna* with the presence and knowledge of the body but all the senses without attachment exists. An Arahat can also enter *nibbāna* without the physical bases; only the truth bases (*dhamma āyatana*) and truth element (*dhamma dhātu āyatana*) remain. When Path of Arahatship arises Fruition follows directly.

The Four Paths of Fruition (*phala magga*) are those moments of supermundane consciousness that arise and flash forth immediately after the moment of path-consciousness which are the inclusions of these four mentioned above. Nyanatiloka states that these fruition moments occur, "till the attainment of the next higher path [occurs and], may during the practice of insight (*vipassanā*) still recur innumerable times." [14] Thus following the fruitions *(phalas)*, the 'Noble Ones' *(ariya-puggalas)* are those who have realized one of the eight stages of holiness in the Paths (*Maggas*) and Fruitions *(Phalas)*.

[13]Nyanatiloka 1988, 190.
[14]Ibid. 166. Words in brakets are the author's of this treatise.

5) Fruition of the Stream Attainment *(sotāpatti phala)*. The stream path as explained in the Saṁyutta Nikāya[15] is the Eight Fold Path *(Ariyaṭṭhaṅgikamagga)*, consisting of right view (*sammā diṭṭhi*), right thought (*sammā saṅkappa*), right speech (*sammā vācā)*, right action *(sammā kammanta)*, right livelihood *(sammā ājīva)*, right effort (*sammā vāyāma*), right mindfulness (*sammā sati*) and right concentration (*sammā samādi*). The fruitions of the stream path are the moments of consciousness that follow immediately and which arise when one firmly establishes the destined path to enlightenment. One is free from the fetters of personality belief *(sakkāya-diṭṭhi)*, skeptical doubt (*vicikicchā)*, and attachment to rules and rituals *(sīlabbata-parāmāsa)*.

6) Fruition of Once Returner *(sakadāgāmi phala)*, arises after the disappearance of the five fetters and the reduction of greed, hatred and delusion. This noble person (*ariya-puggala*) will return only once more; and having once more returned to this world, will put an end to suffering.[16]

7) Fruition of Never Returning *(anāgāmi phala)* gives the world a noble person with the all fetters non-existent. The never-returner reaches *nibbāna*, the third stage of holiness, and never again enters the sensuous spheres and is said to be born in the highest heavens there attaining Arahatship.[17] It is said, of those who have attained *'anāgāmin'* in Buddha's lifetime are nine laypersons[18] in addition to a large number of monks and nuns, indicating the non-hierarchical implications of the Great Teacher's influence on the extended community at his historic period of manifestation.

8) Fruition of arahatship *(arahatta phala)*, is a noble person who has become a saint and is both-ways liberated, that is by attaining the highest liberation as well as by attaining the absorption of the immaterial sphere.[19] An Arahat annihilates all the fetters

---

[15]Woodward 1932, 1995, 302
[16]Nyanatiloka 1988, 25
[17]Rhys Davids 1921, 1993, 31
[18]Walshe 1987, 240. The name of the nine layperson's are Kakudha, Kālinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda and Subhadda.
[19]Nyanatiloka 1988, 26

(*saṁyojanas*) and defilements (*kilesas*) and has no attachment to anything. In view of the fact that nothing belongs to a person, there is no emotion such as sadness that an article of possession will be removed, broken or stolen. No feelings rooted in any consciousness (*citta*) will arise and no fresh kamma activity will take root. They no longer require training and are called "*asekhas*" as they are above the need of any craving. O.̈ this group of Arahats there are five types: a) Those who are emancipated from wisdom (*paññāvimutta-arahat*), b) those who are emancipated in the absorption of the fine-material sphere (*arūpajjhāna*) and known as the noble persons of the path (*ariyāmagga*), c) those who posses the (three) higher knowledge of gnosis (*vijjās*), d) those who posses the supernormal powers (*abiññās*), and e) those who possess the knowledge and meaning of words, exsiting in the Pāli texts, the knowledge and origin of words and the determinate knowledge together with the accurate discrimination of the first (the four *sambhidhās*).[20]

The Arahats are freed from all defilements but they do accumulate merit for their practice of charity (*dāna*), morality (*sīla*), concentration (*samādhi*), insight meditation (*vipassanā*), and loving-kindness (*mettā*) but since defilements are absent, such good deeds produce no results. "In the devotional verses of the Buddha (*nāmakāra*), the Buddha is said to have renounced both wholesome (*kusala*) and unwholesome (*akusala*) kammas for he eliminated the round of defilement and action." [21]

By nature *nibbāna* is unique and thus peaceful (*santi*). Though the term exists as a single word there are two expressions by which *nibbāna* can be understood more accurately: A) *Saupādisesa-Nibbāna* and B) *Anupādisesa-Nibbāna*.

A)Once the Path is realized an Arahat enjoys *saupādisesa* till he/she enters the complete extinction of the *kkhandha* life (*parinibbāna*). The Arahat is contented in this state due to the end of cyclic rounds of suffering. But the body composed of the aggregates, still remains, and these are the *vipāka-cittas* and their concomitants known as

---

[20]Mon 1995, 43-431
[21]Mahāsi Sayādaw 1981, 70

vipāka-nāmakkhandhas and *kammaja-rūpas*,[22] existing for one to two thousand cycles in the case of those who realized the Path while in the plane of the Brahmas.[23] In that world physical suffering and unpleasant objects are non-existent. But for those that realized the Path in the human world, he/she will have to put up with the ills that the flesh is heir to, for instance, the drudgery of making daily rounds for food, washing the face or taking daily baths, etc. In this way, an Arahat has to carry the burden of the aggregates in spite of the fact that he or she has no attachment to them.[24]

In the canonical literature Bakula Thera, who gained pre-eminence as the healthiest among Buddha's disciples living one hundred and sixty years. He became an Arahat at the age of eighty years and entered *parinibbāna*. That means that he carried the load of his body aggregates (*khandhās)* for one hundred and sixty years becoming liberated from the shackles of the aggregates as well as human passions only after *parinibbāna*. From this example we are able to note a difference between *nibbāna* which metaphorically may be termed "the extinguishing of the flame of feelings" (*vedanā);* and that which becomes smoldered with no opportunity for becoming experienced. When the Arahat enters *parinibbāna*, not only is *parinibbāna* a complete extinction of the *khandha-life* but it is an

---

[22]Refer to Chapter 3 in this treatise on Matter (*Rūpa*) for further explanation of these terms
[23]Mahāsi Sayādaw 1981, 79. The plane of the Brahmas is meant here as a realm greater than devas. They are impervious to the influence of the five constituents of sensual pleasure. It is said that their lives last from one third of the world cycle to 84,000 world cycles. If they commit evil and die they enter the world of the senses.
[24]Ibid. 80

entire and complete release from craving and attachment to life. It is seen as a freedom of spirit, calmness, perfect-well-being and peace.[25]

B) *Anupādisesa Nibbāna* is the annihilation of the passions together with the aggregates. There is no element of *vipāka-nāmakkhandha* and *kammaja-rūpa* remaining.

In the Itivuttaka,[26] there is a story that tells of a noble bhikkhu who is worthy of respect and homage. His worthiness is due to his abandonment of canker and defilement, having practiced all there is to practice, having accomplished all there is to be accomplished and having laid down the *khandhas* and cut off existence. He has been emancipated through knowledge fully experienced, having rejected feelings (*vedanā*), as not delightful, and finally, having gained peace and tranquillity during his life.

As mentioned earlier, feeling (*vedanā*) ceases when the Arahat enters *parinibbāna*. But feeling (*vedanā*) cannot be simply discarded for if it came up and was enjoyed at all the being would attach to it and the rebirth-linking consciousness would arise. The Arahat, however, trains this tendency so that the 'dying out' of that flame has no chance of coming alive again. This same principle applies to perception (*saññā*), mental formations (*saṅkhāra*)[27] and consciousness (*viññāṇa*) which ceases as feeling (*vedanā*) ceases. Together, as covered in the first three chapters, all that constitutes the five groups of existence (*khandhas*), depending on which results of actions (*vipāka*), come into being, are extinguished in the same way. Therefore, in understanding the accomplishment of the

---

[25]Rhys Davids 1921, 1993, 427.

[26]The Itivuttaka is a collection of 112 short suttas in four nipātas, each accompanied with verses. It comprises the ethical teachings of the Buddha and the Duka (2nd) Nipāta deals with the two kinds of Nibbāna stated above.

[27]What is meant in the formulae of Conditioned Genesis (*Paṭiccasamuppāda*) is at the moment the antithesis of mental formations (*saṅkhāra nirodho*) is expounded, as extinquishing applies to *Nibbāna*.

Arahat, we can finally realize how the negation of the *khandhas* and the *vipākas* are brought to closure without any level of existence remaining.[28]

This is very much like the "dying out of the flame" and defines the meaning of the root of the word, *nibbāna*. Buddha's dying out started in his lifetime and ended in his lifetime. He reached *nibbāna* and it is said he uttered in triumph to his followers, three modes describing the nature of the realm as *a) suññata nibbāna* which is devoid of lust, hatred and ignorance and the groups of *rūpa* and *nāma, b) animitta-nibbāna* which has no form or shape at all and *c) appanihita-nibbāna* which is free from all cravings whatsoever. Buddha further characterizes *Nibbāna* by saying:

"Aṭṭhi bhikkhave tadāayatanaṁ; yattha neva pathavī na āpo, na tejo, na vāyo, na ākāsā-nañcāyatanaṁ, na viññāṇañcāyatanaṁ, na ākiñcaññāyatanaṁ. Na nevasaññānāsaññāyatanaṁ; nāyaṁ loko na para loko; na ubho candimasūtiyā; tatrā-pāhaṁ bhikkhave neva āgayiṁ vadāmi, na gatim, na thitiṁ, na cutiṁ, na upapattiṁ; appatiṭṭhaṁ appavaṭṭaṁ nārammaṇamevetaṁ; esevanto dukkhassa."

"O *bhikkhus! nibbāna* to which six sense-bases are inclined is real. But it has no elements of earth, water, fire and air. It is neither the realm of infinity of space *(ākāsānañcāyatana)*, nor the realm of infinity of consciousness *(viññāṇañcāyatana)*, nor the realm of nothingness *(ākiñcaññāyatana)*, nor the realm of neither perception or non perception *(nevasaññānāsaññāyatana)*. It denotes neither this world nor other worlds. No moon or sun shine there. I never maintain that in *nibbāna* there are goings and comings. It has no foothold or residence. It is deathless, unborn and informed. It has no abode. Nothing ever occurs there. It has no sense-objects. It is the end of suffering."[29]

---

[28]Mahāsi Sayādaw 1981, 81
[29]*Udāna*, is the third text in the Khuddaka Nikāya, the shorter books of the Sutta Piṭaka. These are considered the solemn utterances of the Buddha. This utterance is taken from the Pāli, *Nibbāna-patisaṁyutta Udāna*.

What we learn from the above statement is explicit, 'there is no foothold' in *nibbāna*. There is no location that is definable. Abhidhamma is also explicit on this point. Although there are metaphorical illusions that *nibbāna* resides in the body of the Noble Ones who have ethically molded themselves by following the Path and its Fruition, it doesn't mean in a materialistic sense. It simply refers to the Noble Ones as those who have extinguished the defilements *(kilesas)*. It is evident in the canonical literature that *nibbāna* is extraneous to the body *(bahiddha)* and that is why it has no location.

The substratum of pleasure and happiness or pain and suffering is a substratum (*upādhi)* of the constituents of sensual experience (*kāmupādhi)*. This substrata correlates to other phenomena and gives indication of what can be missed by those who have not understood the ultimate realities. Most people see beautiful sights and forms, hear pleasant sounds and smell sweet fragrances, taste palatable food, enjoy touch and think many thoughts (*khandhupādhi*) while thinking all this is agreeable. But to the Arahats the roots of these pleasures are miserable, as they believe all sufferings stem from the deluded favoring and thus attachments created by mind and matter (*nāmarūpa)*. For them, whenever these aggregates do not arise, there is the cessation of suffering. That is why the five groups of existence (*khandas*) are recognized as the substratum of suffering *(khandhupādhi*).

The levels of greed *(lobha*), hatred (*dosa*) and delusion (*moha*) are viewed as the roots of defilements of human beings, devas, animals the departed spirits *(petas),* and beings of the infernal world *(nirayas*). These defilements (*kilesas*) are at the substratum of great suffering and are called *kilesupadhi*.

Mahāsi Sayādaw indicates that even in our daily rounds and responsibilities of work we have learned to be careful to save what we earn. Because we work so hard for our earnings, our interests and desires can clash with others and quarrels can arise with our colleagues, friends and family members. Civil suits are motivated by the protection of

rights of property, children and marriage, and the drama of our life can be traced to the attachment to the five constituents of pleasure.[30]

By tracing suffering and the common experiences in which we find ourselves chained to the results of our actions *(kamma)*, delusions *(moha)* and basic defilements *(kilesas)*, we choose wholesome accumulation to store up powers for merit *(abhisaṅkhāra)*. We may even be transported to a heavenly realm and become a deva or Brahma. We might think that this realm is happiness but still remaining is kamma-formation that the Arahat knows is subject to suffering. Even the powers of merit *(abhisaṅkhārupadhi)* must be totally extinquished.

In Abhidhamma Pitaka, we find the directions for the cessation of ignorance bringing about the cessation of kamma-formations, bringing about the cessation of consciousness that leads to the cessation of rebirth-linking and cessation in becoming *(nirodha)*. The word *"ni"* denotes absence, and the word *"rodha,"* a prison. Buddhaghosa says:

"Now the third truth is void of all destinies (by rebirth) and so there is no constraint *(rodha)* of suffering here reckoned as a prison of the round of rebirths; or when that cessation has been arrived at, there is no more constraint of suffering reckoned as the prison of the prison of the round of rebirths. And being the opposite of that prison, it is called cessation of suffering *(dukkha-nirodha)*. Or alternatively, it is called 'cessation of suffering' because it is a condition for the cessation of suffering consisting in non -arising." [31]

It is this transverse direction of the formulae Conditioned Genesis *(Paṭiccasamuppāda)* that gives the window of insight into *nibbāna*. When the student of Buddhism investigates the linking of causation and then practices the breaking of that link,

---

[30]Mahāsi Sayādaw 1981, 162
[31]Buddhaghosa 175, 563

the virtues and characterisitics of *nibbāna* appear. *Nibbāna* is past death, and no death occurs in it *(accutaṁ)*, it is endless *(accantaṁ)*, it is not conditioned by cause and effect *(asaṅkhataṁ)*, it is more noble than anv Dhamma *(anuttaraṁ)*, and it is an objective reality that can be realized *(padaṁ)* by any Noble Person (*Ariyas*).[32]

[32]Mon 1995, 254

PART TWO: THE PRINCIPLES OF CAUSATION

CAUSE AND EFFECT *(KAMMA)*

Yathā yathāyaṁ puriso kammaṁ karoti tathā tathā taṁ paṭisaṁvedissati.
"In whatever way this person does an action, in the same way s/he will experience (its effect)." [1]

1. Definition of *Kamma*:

In this chapter the author needs to clarify one very important point, often a confusion in this universal law of causation, *kamma* or law of cause and effect. The doctrine of causation, does not claim that everything happens to an individual and is determined karmically. Which is not true. A human being, himself or herself is responsible for his or her happiness or misery.

Kamma, in the applied general sense, is the law of moral causation brought about by a person's volition, word or thought. Volition can be perceived as an act of the mind that applies to both deed and doer and might be qualitatively positive or negative, bringing about a wholesome or unwholesome result.

Rhys Davids indicates when studying cause and effect (*kamma)* it is impossible to draw a line between the source of the act (the actor), and the act itself (the deed) as objective phenomenon. Since the act is to be judged by consequences, meaning its effect, its manifestation in the physical form assumes a quality (in its most obvious characteristics) and is either good or bad or indifferent. And since the acts reflect on the actor, this quality is also attached to him or her. This is the general view of *kamma* because reason, expressed in good or bad attributes, is often attached to the actor first, not

[1] Woodward 1932, 1976, 228

the deed. Therefore cause and effect (*kamma)* is most certainly correlated and corresponds with the subject/object. That is why all performed actions have a tendency to be repeated and become a deed in reference to its cause and effect.[2]

An important aspect to consider is what propels deeds and the results of the deeds or actions. Actions can be more clearly defined if we consider the fetters, *(samyojānas)* particularly the aspect of craving *(taṇhā)* which keeps us in cyclic perpetuation. As it is often expressed, craving gives rise to deed, deed produces results, results bring about new desires, new craving.[3] This process of cause and effect, actions and reactions, are only considered as a portion of natural law characterized by time in its sense of past and future. Time and place are an important aspect of *kamma* when we look further into the substantive qualities of its function. But craving (*taṇhā),* a primary aspect of perpetuation, continues as part of a complex web that emerges in a conditioned arising manifesting in the material aggregates (*rūpa kkhandhas*). With the rising of the material aggregates *(rūpa kkhandhas*) comes craving *(taṇhā),* also followed by nutriment *(āhāra*) which feeds the condition of the arising materiality which moves into action.

[2]Rhys Davids 1921, 1993, 191
[3]Piyadassi 1991, 152

Actions are formed by movements of the body, speech and thought; but the body and speech can only essentially be moved by the mind (*cittaja-rūpa*).[4] Dr. Mon reiterates this further by saying that the volition (*cetanā*) can only be moved by the mind (*citta*) when an action is carried out. [5] Expressly, when the roots of action are unwholesome (*akusala*), they are considered rooted in greed (*lobha*), hatred (*moha*) and delusion (*dosa*), and these aspects will be carried forward into deeds. If they are rooted in wholesome volitions (*kusala*), actions will be accompanied by generosity (*alobha*), good-will for others (*adosa*) and wisdom (*paññā*), and these too will be carried forward into deeds.

When an action is accomplished and potential *kamma* has been produced it enters into the consciousness stream or "citta-stream. " [6] This means that all thought which is created in the mind (*citta*) and objects of mind (*cetasikas*) when acted out (*cetanā*), although the acts perish, they leave a seed in the *kamma* property, such as in belonging to one, of that being's life.

The seed, having been placed, becomes a new development and grows for good or for ill. That is why the law of cause and affect is viewed in Abhidhamma as an ultimate truth; for every action there exists a reaction either in this lifetime or the next. Although we are unable to predict or tell what an individual's *kamma* is, we can understand several

---

[4]Mon 1995, 196
[5]Ibid. 196
[6]Ibid. 197

types of classifications given by the Buddha, in which a type of action and result are identified. Following are:

2. The Four Types of Kamma *(Kamma catukka)* [7]

1. Functionality (*kicca kamma catukkha*),
2. Order of ripening *(pākadanapariyāna kamma catukkha)*,
3. Time of ripening *(pakakata kamma catukkha)*,
4. Place of ripening *(pakathāna kamma catukkha)*.

1. Functionality (*kicca kamma catukkha*). The stem "*kicca*" literally means that which is to be performed as in a duty or obligation [8] but when related to other terms such as "*kamma*" it becomes the function or property of that term. According to the Abhidhammatthasaṅgha (also referred to in this text as Compendium) there are four types of the functionality of *kamma:*

a) Productive kamma (*janaka kamma)*. This kamma is considered reproductive when at the moment of conception mental and physical aggregates are produced that follow through the course of a lifetime, activating in the individual which was generated from re-birth-linking consciousness. This indicates

[7]Bodhi 1993, 200. All references in this section explaining the Four Types of Kamma (*kammacatukkaṁ)* are to be found in full detail in this treatise. The material has been simplified in sections for the purpose of explaining the primary relationship of each aspect of function, order, time and place.

that kamma is carried with the person throughout the many cycles of rebirth and death.

b) Supportive kamma (*upaṭṭhambhaka kamma).* This is considered supportive because this *kamma* supports the rebirth-linking *kamma (janaka)* mentioned above. It does not produce its own result because it only enables the productive function

c) Obstructive kamma and (*upapīlaka kamma*) counters the efficiency of *kamma* by shortening the duration of its pleasant or painful fruition. An example given in the Compendium states: "a wholesome *kamma* tending to produce rebirth in a superior plane of existence may be impeded by an obstructive *kamma* so that it generates rebirth in a lower plane."[9]

d) Destructive kamma (*upaghātaka kamma).* This not only removes the connection to rebirth-linking *kamma* but it destroys it by supplanting other weaker *kamma* in the place of the rebirth-linking *kamma (janaka*). For example, "Somebody born a human being may, through his/her productive *kamma*, have been originally destined for a long life-span, but a destructive *kamma* may arise and bring about a premature death. At the time of death, at first a sign of a bad destination may appear by the power of an evil *kamma,* heralding a bad rebirth, but then a good *kamma* may emerge, expel the bad *kamma*, and having caused the sign of a good destination to appear, produce rebirth in a heavenly world." [10]

---

[8]Rhys Davids 1921, 1993, 213
[9]Bodhi 1993, 202
[10]Ibid. 202

This again, offers the student of Abhidhamma an insight into the ethical development in causational theory as all levels of functionality are *kamma* producers. *Kamma* is carried forth into existence with or without mindfulness and attaches a consequence to the person whether in this lifetime or the next

2. Order of Ripening (*pākadānapariyāya-kamma Catukka*). This refers to an order of precedence among different *kammas* and again has four aspects:

a) Weighty kamma (*garuka-kamma*). This *kamma* is so powerful it cannot be stopped in influencing the next re-birth and it cannot be replaced by anything else. On the wholesome side, the attribute that associates with this *kamma* is the attainment of absorptions (*jhānas*). The Compendium also cites the unwholesome aspects and says: "It is associated with the crimes of immorality seen as parricide, matricide, the murders of an *Arahat*, the wounding of a Buddha and maliciously creating a schism in the *Sangha*,"[11] and permanent false view which is regarded as a "weighty *kamma*."[12]

b) Death-proximate kamma (*āsanna-kamma*). At the last impulsion (*javana*) process at death, if the person remembers a good deed or an evil deed done in their lifetime s/he may undergo a happy or unhappy rebirth. This is revered as a message of clear importance found in countries where Buddhism is practiced. What 'a last thought indicates,' refers to the second when a person is at their final 'thought moment.' This is a

[11]Ibid. 204
[12]Mon 1995, 200

great and valuable moment. It is our sacred duty to remind a person who has entered upon this final stage in life to incline their thoughts toward good memories committed during their lifetime. This practice does not eliminate the fruits of bad *kammas* accumulated by that person who is dying but it may bring a chance for a fortunate rebirth. There is an appropriate story which Dr. Mon tells about Reverend Sona's Father in Ceylon, giving evidence to the value of positive thoughts in the last moment. The story is as follows:

"The father made a living by hunting. When he was too old to go hunting, he became a monk in his son's monastery. Soon he fell ill and had a vision that hell hounds were coming up the hill to bite him. He was frightened, and so he asked his son to drive away the hounds.

His son, who was an *Arahat*, knew that his father was having a *gati-nimitta*[13] to be cast away in *niraya*[14]. He asked his disciples to gather flowers quickly and spread them all over the pagoda in the monastery. Then they carried his father together with his bed to the pagoda. Reverend Sona reminded his father to pay homage to the pagoda and to rejoice in this offering of flowers on his behalf.

The old monk calmed down, paid respect to the pagoda and was delighted in seeing the flowers being offered to the pagoda on his behalf. At that moment, his *gati-*

[13] "*Gati-nimitta*" describes the scenes of people, buildings that are in connection to the places one is going to take rebirth.

[14] "*Niraya*" describes the downward path or infernal regions.

nimitta changed. He told his son, "Your beautiful step-mother from the celestial abode has come to take me along." [15]

This story indicates the compassionate behavior of a child to his parent and the benefit we can offer to those who are elderly and dying. For at the moment of death, by the power of *kamma* that is going to condition the next birth, the following objects might present themselves through the sense doors. These as follows:

1) The *kamma*-object that produces rebirth enters the mind

2) The sign of the *kamma*, which are the scenes, the sounds, the smells, the tastes, and the feelings that are or were observed during the performance of the *kamma* would bear a result.

3) The signs of destiny such as the scenes of people or buildings are in connection with the place where one is going to be reborn. One of these *kammas* will emerge as the winner. Depending on the recollection performed in the past, will the impression through the mind door or sense doors connect to a successful or unsuccessful rebirth in the next life. It is also important to note that a person, according to *kamma* can die in a manner of ways such as:

i) Death due to the extended age limit *(āyukkhaya-maraṇā)*,

ii) Death due to the ending of the reproductive kammic forces *(kammakkhaya-maraṇā)*,

iii) Death due to both age limit and kammic forces *(ubhayakkhaya-maraṇā)*

---

[15]Mon 1995, 201

iv) Death due to the intervention of a destructive *kamma* force such as a car accident or suicide (*upacchedaka-maranā*).

c) Habitual kamma *(ācinna kamma).* This is simply referring to a repetitive action that is performed by the individual with either good or bad fruition. The Compendium indicates the quality of *kamma* is similar to that of rebirth-linking *kamma (janaka)* and is generative in function. [16] Therefore the best habitual *(ācinna)* practice is that of *vipassāna* or insight meditation.

d) Reserve kamma *(katattā kamma*). This type of *kamma* becomes operative when there is no *kamma* of the other three types mentioned above to exercise this function. It is as if something is done and immediately forgotten.

The Simile of the Cattle Shed Dr. Mon uses to identify the different aspects working together in a cohesive interplay becomes a direct example of the explanation of correlation. It is as follows:

"Suppose that many cattle are kept in a big shed for the night. In the morning the door of the shed is opened to let the cattle go out to the pasture. Now which one will come out first?

All the cattle want to get out as soon as possible. If there is an exceptionally strong one, this one will walk majestically to the door and come out first. This one is like a weighty *(garuka)* *kamma* that is uncontested to bear its result in the next life.

[16] Bodhi 1993, 204

Now, if there is no exceptionally strong big one, the one nearest the door may come out first. This is similar to the proximate *(āsanna) kamma* bearing its fruit in the next life.

Sometimes a vigilant one, which has regularly noticed the time which the shed is opened, may walk to the door just before it is opened and come out first when the door is opened. This is like the habitual *(ācinna) kamma* producing its result in the next life.

Sometimes an unexpected frail one, by being pushed by stronger ones, may come out of the shed first. This is similar to the case when an unexpected *(katatta) kamma* has the chance to condition the next life." [17]

This little simile although very simple shows a deeper sense of causal connection and the manner in which the patterns of *kamma* interact and correlate to bring a result.

3. Time of ripening *(pākakāla-kamma catukka)*. Of those types of *kamma* that deal with time there are four kinds as well:

a) Immediately effective kamma (*ditthadhammavedaniya-kamma*). This *kamma* yields its effect in the existence it is born in meaning that which is being performed in the moment. The Compendium indicates, of the seven compulsions of the cognition series *(javanas)*, the first *javana*, being the weakest, generates immediately effective *kamma*.[18]

---

[17] Mon 1995, 203
[18] Bodhi 1993, 205

b) Subsequently effective kamma (*upapajjavedaniya-kamma).* This is exactly the opposite of the above mentioned *kamma* in that this *kamma* ripens in the immediately following moment in which it is performed or otherwise it is gone. Again, the Compendium cites that last *javana* moment in a *javana* process is the second weakest in the series. [19]

c) Indefinitely effective kamma (*aparāpariyavedaniya-kamma).* This *kamma* can ripen at any time from the second future existence onwards, whenever it gains an opportunity to produce results. This *kamma,* as indicated in Compendium, is generated by the five intermediate *javana* moments of a cognitive series, and never becomes defunct so long as the round of rebirths continues.[20] No one is exempt from this type of *kamma,* not even a Buddha.

d) Defunct kamma (*ahosi-kamma*). This *kamma* was due to ripen in either the present existence or the next existence but did not meet conditions conducive to its maturation. Of the seven impulsions (*javanas),* as the simile of the Cattle Shed shows, the first *javana* is weakest. In sequence of impulsion's in the perceptual process the next weakest is the seventh *javana.* The seventh is associated with volition *(cetanā)* and is called subsequently effective *kamma* (*upapajjavedaniya-kamma).* This produces its results in the second life (meaning following life) if it does not fall into being ineffective *(ahosi).*

---

[19]Ibid. 205
[20]Ibid. 205

These five impulsions (*javanas)* in the perceptual process (*citta-vīthi)* are strong and the volitions (*cetanās)* associated with them are indefinitely effective (*aparapāriyavedaniya-kamma)*. Because it is known that millions of acts that are wholesome or unwholesome occur in any type of action, this type of *kamma* will operate until the individual has attained *Nibbāna*. No one, not even Arahats or Buddhas are exempt from this type of *kamma.*

4. Place of Ripening (*pākathāna kamma catukka*). This signifies the place in which *kamma* exists. There are four realms where ripening takes place:

a) Immoral action *(akusala kamma)*. This is a place where the unwholesome (*akusala)* action produces an effect in the four lower worlds (*apāya*) which are the animal world, ghost world, demon world, and the hell realm. The hell realm is named as such because it defines a state of loss, removed from reason (*aya*) which is known as merit and the cause for attaining deliverance. Deliverance occurs because of the absence of any origin of pleasures.[21]

b) Moral action in the sense sphere (*kāmāvacara-kusala kamma*). These produce an effect in the blissful realms the world of the five senses also called the material sphere (*kāmaloka)*.

c) Moral action in the fine-material sphere *(rūpāvacara-kusala kamma*). This is composed of the sixteen *rūpa* realms made of the faculties of seeing, hearing with the

[21] Buddhaghosa 1975, 469

other sense faculties, temporarily suspended in the four absorptions *(jhānas)* which include thought conception (*vitakka),* discursive thinking (*vicāra),* joy *(piti),* feeling (*vedanā)* and one-pointedness (*ekaggatā).*

d) Moral action in the non-material sphere *(arūpāvacara-kusala kamma*). This produces its effect in the four *arūpa* realms *(arūpaloka*) where there is no corporeality only the four mental groups (*kkhandas*), feeling (*vedanā),* perception (*saññā),* mental formations (*saṇkhārā)* and consciousness *(viññāṇa)*

The places where *kamma* arises are in the simple occurrences of bodily movement (*kāya-dvāra)* also called *(kāya-viññatti*) where bodily action *(kāya-kamma*) occurs. Of the bodily actions that are considered unwholesome are those noted in the Five Precepts (*pañca-sīla).* The Five Precepts (also called *sikkhāpada*) are steps of moral training given by levels of purification, beginning with the first three and followed by purification of speech and mental activities. The first three are:

1) Killing any living being *(pānātipātā),*

2) Stealing *(ādinnādānā),* and

3) Sexual misconduct (*kamesu-micchācārā).*

Of the three types of wholesome conduct *(kusala)* in the bodily action are the avoidance of killing *(pānāyipātā-virati*), avoidance of stealing *(adinnādānā-virati*), and the avoidance of sexual misbehavior *(kamesu-micchācārā-virati).*

4) The forth precept applies to speech (*vaci-dvāra),* also called *(vaci-viññatti)* where verbal actions (*vaci-kamma*) arises. The four unwholesome actions in the verbal area are inclusive of the following: lying *(musāvādā),* using slander against another being (*pisunavācā),* harsh or disrespectful speech *(pharusavācā),* and foolish gossip (*samphappalāpa).* The wholesome verbal actions (*kusala vaci-kamma*) are the avoidance of lying *(musāvādā-virati*), avoidance of slandering *(pisunavācā-virati*), avoidance of harsh speech (*pharusavācā-virati),* and avoidance of gossip (*samphappalāpa-virati*).

5) The fifth precept applies to removing the use of intoxicants that cause the mental activities to become forgetful; as any mental activities (*mano-dvāra),* such as thinking, planning etc. may cause mental results of kamma (*mano-kammas*) to arise. The unwholesome qualities addressed in this precept are: covetousness *(abhijjhā),* ill-will toward another living entity (*vyāpāda*) and the worst of the unwholesome mental actions, wrong view *(micchā-diṭṭhi*), which leads to the wrongful unfoldment of life. Of the wholesome mental actions *(kusala-mano-kamma)* prescribed, it is suggested in the compiled Abhidhamma that there are three actions to be followed unrelentingly throughout one's lifetime: unselfishness *(anabhijjhā),* good-will toward all beings (*avyāpāda)* and maintaining right view (*sammā-diṭṭhi*). It is encouraged by the Buddha, in the following instance to the wanderer Nigrodha, that we move toward a more purified life which, through our practicing of the Five Precepts (*pañca-sīla*), penetrates *"the pith"* and substance of the truth relating to *kamma.* Buddha says:

"Well, Nirgrodha, take the case of a self-mortifier who observes the fourfold restraint... free from hatred and ill-will...Thus he remembers various past lives, their conditions and details. And then, with the purified divine eye, he sees beings passing away and arising: base and noble, well favored and ill-favored, to happy and unhappy destinations as kamma directs them. What do you think, Nirgrodha? Is the higher austerity purified by these things, or not? 'Certainly it is, Lord. It attains its peak there, penetrating to the pith.'" [22]

For those beings who are wise in the desire to accumulate wholesome *kamma* in this lifetime, there exists unerring direction in the Saṁyutta Nikāya. Here the Buddha gives direction to Ānanda by explaining the application of what action a person might perform toward accomplishing meritorious deeds (*puñña-kiriya-vatthu*) which include the Precepts and the Path *(Magga)*.

"Verily the whole of this life in religion consists in righteous friendship, righteous intimacy, righteous association. From a bikkhu Ānanda, who is a friend to righteousness, we expect that he will develop and expand the Ariyan eightfold path of one who is a friend, an intimate, as associate of that which is righteous.

And how, Ānanda, does a bhikkhu who is a friend, an intimate, an associate of that which is righteous, expand the Ariyan eightfold path? He is taught, Ānanda, to develop right views based on detachment, based on passionlessness, based on cessation, involving maturity of surrender; to develop in the same way, right plans, right speech, action and

[22] Walshe 1987, 391

livelihood, right effort, right mindfulness, and right concentration. It is thus, Ānanda, that a bikkhu who is a friend, an intimate, an associate of that which is righteous, develops and expands the Ariyan eightfold path. And it is just this way, Ānanda, that thou must understand how the whole of this life in religion is concerned with friendship, intimacy, association with whatever is lovely and righteous."[23]

It is stated in the Commentary, that Ānanda puts this comment recited by the Buddha to the test of his own knowledge. Does his path of a Bhikkhu yield results; a life that is shaped into good and moral character and that is surrounded by good and dear friends? This question comes before Ānanda as the vital question of *kamma* that has no sum but is rather a product. The Buddha's investigation of these moral qualities gives salient 'marks' to each of the Eightfold factors on the Path *(magga)*.

Out of the Eightfold factors (*maggaṅgas*) are three groups which identify the methods of accumulating wholesome *kamma*. They are:

The *Dāna* Group: composed of generosity *(dāna)*, transference of merit *(pattidāna)*, and rejoicing in others' merit *(pattānumodana)*.

The *Sīla* Group: composed of the observation of the Five Precepts *(pañca-sīla)*, the Eight Precepts *(aṭṭha-sīla)* and the Ten Precepts *(dasa-sīla)*, an attitude of reverence

[23]Woodward 1932, 1995, 114

to elders and holy persons (*pacāyana*),[24] and dedicated service to wholesome deeds (*veyāvacca*).

The *Bhāvāna* Group: composed of tranquillity and insight meditations (*bhāvāna*), listening to the Doctrine (*Dhamma-savana*), expounding the Doctrine (*Dhamma-desanā*),[25] and dedicating oneself to righting one's view through performing the tasks of charity (*dāna*), morality (*sīla*), and meditation (*bhāvāna*).

These groups divide the eightfold factors (*maggaṅgas*) into comprehensible directives of willingness to expand from the isolated tendencies of egocentricity, by providing a grid for a moral and ethical measurement of all our actions as well as practices for deepening our being so that we may access our true nature. All this is given so that a student of Buddhism might understand the perpetuation of wholesome qualities that may arise in the being and put an end to becoming (*bhava*).

---

[24]Win 1985, 44. He indicates that showing reverence to one's elders is a portion of endless gratitude and veneration (*pañca ananta guṇas*) of Lord Buddha.
[25]Ibid. 42. Dr. Win indicates that this aspect is also one of the Six *Guṇas* of the Dhamma (*Svākkhāto Bhagavatā Dhammo*).

As one can see, *kamma* means all kinds of intentional actions, in the mind, speech and body, manifested as thoughts, words and deeds. All these produce a result as Dr. Sircar says: "Like a tree produces shade." The past influences the present but it does not dominate it. The past together with the present influences the future and according to the teachings of the Buddha, only the present moment exists. Our actions, our words and our thoughts and the effects these have on our mind, our speech and our body will either increase or diminish the tendencies in us toward wholesomeness or unwholesomeness. However, there is a positive direction in the teachings of the Buddha which is a methodology to shape the nature that will result in the overcoming of suffering and the perpetual cycle of sorrow, old age and death, cycling to rebirth again. By following the actions of purity found in the Five Precepts *(pañca-sīla)* and the Eight-fold Factors *(maggaṅgas)* a road map has been drawn by someone who traveled there before us. This map will inevitably lead us to overcome the fetters (*saṁyojānas*) and bring us to the goal *(Nibbāna)*, the extinction of the cycle of rebirth. As the Buddha said to the Brahmin student Subha:

"Owners of their *kamma* are the beings, heirs of their *kamma*, their *kamma* is their womb from which they are born, their *kamma* is their friend, their refuge. Whatever *kamma* they perform, good or bad, thereof, they will be the heirs."[26]

---

[26]Ñāṇamoli 1995, 1057

The Buddha never urged us to believe him, he urged us to do it ourselves and test the doctrine and the precepts. And perhaps, in the ultimate sense, the true understanding of the Doctrine, which contains the phenomena of existence comes through the practice of insight into the impersonality *(anattā)* and causational theory found in the law of Conditioned Genesis *(paṭiccasamuppāda)* which will be covered in the next chapter.

CONDITIONED GENESIS *(PAṬICCASAMUPPĀDA)*

Anekajāti saṁsāraṁ sandhāvissaṁ anibbisaṁ, gahakārakaṁ gavesanto dukkhā jāti punappunaṁ.
Gahakāraka diṭṭho'si puna gehaṁ na kāhasi, Sabbā te phāsukā bhaggā gahakūṭaṁ
visaṅkhitaṁ, Visaṅkhāragataṁ cittaṁ, taṇhānaṁ khayam agghagā.

Through many a birth I wandered in saṁsāra, seeking, but not finding, the builder of the house. Sorrowful is it to be born again and again.
O house builder! Thou art seen. Thou shalt build no house again. All thy rafters are broken. Thy ridge-pole is shattered. [1]

1. Definition of *Paṭiccasamuppāda*:

The word *Paṭiccasamuppāda* comes from two stems, *paṭicca* - the genitive form [2] of "pacceti" meaning on account of, or because of and *samuppāda* - happening by way of cause and effect.[3] the formula which explains the Buddhist doctrine of cause and effect. The Mahims,[4] the great sages, held this belief, basing it on the following Sutta extracted from the Saṁyutta Nikāya: "Whether Buddha's appear in the world, or not, it remains a firm immutable fact, a fixed Law, that on Birth depends Decay and Death." [5] The formula is concise and potent. It indicates not only through language the inextricable inter-connectedness of mind and matter but it also reflects the ultimate reality of the causal sequence. The simplified formulae are as follows:

Because of ignorance mental conditions arise; *(avijjā paccayā saṅkhārā),*

---

[1]Nārada 1963, 1993, 140
[2]The genetive form relates to one out of the eight declinsions found in the Pāli language. It refers to a possessive function such as "the mother's daughter," "the boy's books," etc.
[3]Rhys Davids 1921, 1993, 394
[4] "Mahim" stemming from (*Mahant*) is a term found in very late Pāli literature and literally describes the 'Great Ones'.
[5]Woodward 1925, 1995, 23. A thorough explanation of the causal factor can be found in the Guide through the Abhidhamma by Nyanatiloka, page 70 as well.

Because of mental conditions consciousness arises (*saṇkhārā paccayā viññāṇaṁ*),

Because of consciousness, mind and matter arise (*viññāṇa paccayā nāma-rūpaṁ*),

Because of mind and matter sense bases arise (*nāma-rūpa paccayā saḷāyatanaṁ*),

Because of the sense bases, contact arises (*saḷāyatana paccayā phasso*),

Because of contact feeling arises (*phassa paccayā vedanā*),

Because of feeling craving arises (*vedanā paccayā taṇhā*),

Because of craving grasping attachment arises (*taṇhā paccayā upādānaṁ*),

Because of grasping attachment becoming arises (*upādāna paccayā bhavo*),

Because of becoming birth arises (*bhava paccayā jāti*),

Because of birth old age-death-sorrow-lamentation-pain-grief and despair arises (*jāti paccayā jarā maraṇaṁ soka parideva dukkha domanass' upāyāsa sambhavanti*).

These steps identify causal patterns that constitute the connective conditioning factors composing the 'Wheel of Life.'[6] They form the endless cycling (*saṁsāra*) from which arises the levels of suffering experienced in the human condition.

The basic formula can be divided into three periods (*kata*) which take sequence in the time factor of three successive lives (*nidānas*), the past (*atīta*), the present (*paccuppanna*) and the future (*anāgata*).

Within the past (*atīta*) their exists the *kamma* process of becoming (*kamma bhava*) which is composed of five elements: ignorance (*avijjā*), mental formations (*saṇkhāra*), craving (*taṇhā*), grasping attachment (*upādāna*) and becoming (*bhava*).

Within the present (*paccuppanna*) there abides the five results of the rebirth process composed of the following: consciousness (*viññāṇa*), mind and matter (corporeality) (*nāma-rūpa*), the six sense bases (*saḷāyatana*), contact (*phassa*) and feeling (*vedanā*).

---

[6]The image of the 'Wheel of Life' can frequently be found in tangkas produced by Tibetan artists.

Of the future *(anāgata)* rebirth process (*upapatti-bhava*), the process is composed of: consciousness (*viññāṇa)*, mind and matter *(nāma-rūpa*), the six sense bases (*saḷāyatana*), contact *(phassa*), and feeling *(vedanā)*, represent past causes and present effects and present causes and future effects. Therefore, it is stated in the Vishuddhimagga the three time placements of a life cycle and how they are addressed:

"There were five causes in the past

And now (the present) there is a fivefold fruit

There are five cause now as well

And in the future five fold fruit."[7]

Therefore following are the factors composing the Law of Conditioned Genesis

The Formula of *(Paṭiccasamupāda)*

Ignorance conditions mental formations (*avijjā paccayā saṅkhāra)*. The first term is ignorance *(avijjā*) which has been referred to as a flood, bond, latent bias, fetters, hindrances. Whatever pain arises is in consequence of ignorance and that ignorance consists of the Four Noble Truths, the Eightfold Path and the Precepts. For it is certain that ignorance goes before the performance of wicked deeds, and in its train follows shamelessness and hardness of heart. Therefore, ignorance is considered a mental value rooted in greed (*moha*), which consists of the twelve unwholesome consciousness' *(akusala cittas)*[8] keeping one from seeing reality as it truly is, impermanent *(anicca*), undesirable (*dukkha*) and void of substance (*anattā*). The areas that keep a person from understanding the true nature of reality are found in the past, present and future. They are found as well in components of elementals *(kkhandhas*), and spheres of existence

---

[7]P.669, Buddhaghosa. Vishudhimagga XVII. 291
[8]Refer to the section on Citta in this treatise.

(*ayatanas*), the law of Conditioned Genesis (*Paṭiccasamupāda*) and the consequences which arise from cause and effect (*kamma*).[9]

This first and most significant link causing the rise of rebirth-producing volition (*saṅkhāra*) are kamma-resultant material elements (*vipāka nāmakkhandhas*). For the early Buddhists, meaning those in the Sarvastivāda school,[10] man was still shrouded in the mud of despair, and had not yet glimpsed the open and blue sky, which could motivate him to live in harmony with the rhythm of life by seeing the true nature of things. Seeing the true nature of things is a call to comprehend all that exists as impermanent (*anicca*), liable to suffering (*dukkha*) and void of substance (*anattā*). *Avijjā* conditions *saṅkhāra* because of ignorance about cause and effect (*kamma*). One performs actions for selfish reasons thinking they are momentarily satisfying, sometimes immoral (*akusala*) actions are performed because one feels no causal connection to deeds, thinking egotistic motives brings happiness. Thus it is shown in the system of Causal Genesis how deluded consciousness links to *kamma* formations (*saṅkhāra*), that keeps one in the rebirth cycle, therefore considered hostile to liberation. All this is explained later in the chapter on Twenty-four Conditions (*Paccayas*) but we can look now at the following four intoxicants (*āsavas*) causing ignorance:

a) Attachment to sensual pleasures (*kāmasava*)

b) Attachment to the *jhānas* or Brahma worlds and renewed existence (*bhavāsava*)

c) Attachment to false view (*micchā-diṭṭhi*) which consists of holding the world as eternal or not eternal, that the living soul is the body and s/he who has won truth exists after death (*diṭṭhāsava*), and

[9]Refer to the section on Kamma in this treatise.
[10]The Savastavādins were linked to the Hindu community of those elders (Sanskrit "*sthavira*") who followed the teachings of Mahādeva and were present during the compilation of the 'Third Piṭaka - Abhidhamma' between 300 B.C. and A.D. 100.

d) Attachment to remaining ignorant consists of dullness, lack of knowledge in the arising of suffering, lack of knowledge in the cessation of suffering, lack of knowledge about causation and lack of insight, wakefulness and penetration (*ajjivāsava*). [11]

Mental formations conditions consciousness (*Saṇkhāra paccaya viññāṇaṁ*), Dependence on *kamma* formation in the past life arises rebirth consciousness in the present life and the activities (*saṇkhāra*) which are part of the system of *kkhandhas* (the groups of clinging). Here, *saṇkhāra* means the twenty-nine wholesome and unwholesome volition's *(cetanās kammas)* having rebirth consciousness as a result of these *kamma* formations. But *saṇkhāra* goes on producing *kamma* resultant consciousness (*vipāka cittas)* throughout the whole new life.[12] So all the thirty-two worldly (*lokiya*) and *kamma* resultant consciousnesses (*vipāka cittas*) are taken and collectively represented consciousnesses in the term (*viññāṇa)* which is the direct effect of *saṇkhāra*.

An image that helps us understand the collective meaning within the term consciousness (*viññāṇa)* is in the Ajanta fresco. [13] The fresco image has been depicted as a potter working on his wheel surrounded by pots. In a later Tibetan painting one sees the wheel and pots without the potter. And in a still later Japanese rendition, one sees the potter's wheel alone. These images are useful in representing the elemental material (the clay) for *kamma* formations. The process, (the potter) indicates the tools and the workman which cooperate in giving new form is considered necessary for rebirth-consciousness (*viññāṇa),* also termed reunion linking (*paṭisandhi-kāla).* Reunion-linking establishes the former impressions or dispositions represented in the term *(saṇkhāra*) and forms a type of knot *(gantho*) that binds one for whom it exists attaching to the circle of rebirth.[14]

---

[11]Rhys Davids 1900, 1996, 291-296

[12]Mon 1995, 299

[13]Pio 1988, 20. In the Ajanta fresco, it is interesting to note that ignorance is represented as a blind camel led by a driver.

[14] Rhys Davids 1900, 1996, 304

Consciousness conditions mind and matter (*Viññāṇa paccayā nāma-rūpaṁ).* Dependent on rebirth consciousness there arises the mental and physical phenomena (*nāma-rūpa*) In other words, mind and matter (*nāma rūpa)* arises as a consequence of consciousness (*viññāṇa).* Consciousness is composed of the thirty-two worldly kamma-resultant consciousness' (*lokiya vipākas cittas*). Consciousness (*viññāṇa)* here, represents two qualities

a) *Vipāka-viññāṇa* refers to the thirty-two worldly kamma-resultant cittas.[15] (*lokiya vipāka cittas)* which can be found in the very first moment of conception in the mother's womb where the kamma-resultant consciousness of the embryonic being is functioning (*apuññābhisaṅkhāra*). The consciousness (*citta)* goes on functioning as life-continuum. This is identified in the sense doors such as seeing, hearing, tasting, consciousness etc. throughout the whole of life (*puññābhisaṅkhāra*) and then terminates at death consciousness (*anenjābhisaṅkhāra*) and

b) *Kamma-viññāṇa* refers to the twenty-nine wholesome and unwholesome *kammas* described in the rebirth process (*saṇkhāra*).[16] It is important to consider the causal responsibility that we have in our present incarnation because only merit (*kusala*) and non-merit (*akusala) kamma* can produce eighteen types of kammas born of corporeality (*kammaja-rūpas).*[17] These condition the arising of the material elements (*nāma kkhandhas)* and the *kamma viññāṇas* condition the eighteen *kammas* born of corporeality (*kammaja-rūpas)*. Therefore when using the term mind and matter *(nāma-rūpa*), it is important to correlate the two. This is not an independent term but rather one which incorporates the thirty-five mental factors (*cetasikas)* that associate with the thirty-two worldly resultant consciousnesses (*lokiya vipāka cittas).* To summarize this correlative causal function, thirty-two worldly *kamma* resultant consciousnesses (*lokiya-vipākas-viññāṇas*) condition the arising of thirty-five mental factors (*cetasikas*), whereas

---

[15]*Lokiya vipāka cittas* are often termed as "hostile" due to the fact that kamma is always due to ignorance (*ajjivā*) and therefore works contrary to liberation.
[16]Rhys Davids 1900, 1996, 304
[17]Mon 1995, 301

twenty-nine *kamma* consciousnesses (*kamma-viññāṇas*) condition the arising of eighteen *kamma* related corporeality *(kamma-rūpas)*.[18]

The three factors that have been mentioned all take form because of ignorance (*avijjā*). At the root of life-affirming actions which causes suffering *(dukkha)*, ignorance *(avijjā)* gives rise to the cycle of existences which keep us tied to our unhappy or happy destinies.[19]

Mind and matter condition the six sense bases (*Nāma-rūpa-paccayā saḷāyatanaṁ)*. Dependent on the mental and physical phenomena arise the six internal sense bases *(saḷāytanaṁ)*. The sense bases are composed of eye (*cakkhuāyatana*), ear *(sotāyatana)*, nose (*ghānāyatana*), tongue (*jivhāyatana*), body *(kāyāyatana)*, and mind (*manāyatana*). This indicates the mental and physical compounds in the individual, and represents the psycho-physiological factors in Buddhism. A direct image in used in the Dīgha Nikāya:

"It seems that when the trumpet is accompanied by a man, by effort, and by the wind, then it makes a sound. But when it is not accompanied by a man, by effort, and by the wind, then it makes no sound. In the same way, Prince, when this boy has life, heat and consciousness, then it goes and comes back, stands and sits and lies down, sees things with its eyes, hears with its ears, smells with its nose, tastes with its tongue, feels with its body, and knows mental objects with its mind. But when it has not life, heat or consciousness, it does none of these things." [20]

Matter (*rūpa)* refers to a variety of forms primarily composed of the thirty-five mental factors (*cetasikas*). The body or material aspect of the individual (*puggala)* and *nāma* is the mind and mental aspects of the person [21] composed of the eighteen *kammaja-*

[18]Buddhaghosa 1975, 503
[19]Ibid. 602
[20]Walshe 1987, 360
[21]Buddhaghosa 1975, 297

rūpas as stated in the Third Causal Relation above.[22] It can be said, in a general sense, whatever is gross that is form (*rūpa*); whatever is subtle or mental that is *nāma*. These conditions are connected one with the other and spring into being together I have often heard Dr. Sircar say, "a hen would not get a yolk or an egg shell separately,"[23] but they would arise in one, the two being intimately dependent on each other (*aññāmañña*). [24] Just so, if there were no name, there would be no form, for they spring up together.

The six sense bases conditions contact (*Saḷāyatana - paccayā phasso*). Dependent on the six sense bases arise contact between sense bases (*saḷāyatana*), sense objects (*ajjhattikāyatanas*) and consciousness (*viññāṇa*). *Phasso* indicates the thirty-two worldly kamma-resultant consciousnesses (*lokiya vipāka cittas*). The sense bases are: Eye (*cakkhu*), ear (*sotā*), nose (*ghāna*), tongue (*jivhā*), body (*kāya*), and mind (*mano*). As Dhammasaṅgaṇī indicates without the five physical bases or sense organs, there can be no sense impressions; and without the sixth base or consciousness (*mano*) there can be no mental impression. Therefore, using the eye base as the eye door, for example, where the visual object comes into contact with the eye, gives rise to seeing consciousness (*cakkhu viññāṇa*). Then, contact (*phasso*) associates with seeing consciousness and is conditioned by the eye base. [25] The other sense bases and their objects function in the same manner as described for the contact with the eye.

Contact conditions feeling (*Phassa - paccayā vedanā*). Dependent on contact arises feelings. Contact consists of a combination, the senses, the object and the perception of the object. [26]Contact (*phassa*) conditions the arrival of feeling (*vedanā*). Contact means it touches. Touching is its outwardly projected characteristic. Impact is its function, coinciding with the physical basis, and object and consciousness as its manifestation; as well as the object that has entered the avenue of awareness as proximate cause. Thus

---

[22]Refer to the section on Rūpa in this treatise.
[23] Dr. Rina Sircar's class lecture
[24] "*Aññāmañña*" is meant to be conditioned by way of mutuality
[25]Rhys Davids 1900, 1996, 123-128. This is listed under indeterminate states of consciousness in Dhammasaṅgaṇī called (*Dhammā avyākāta*).
[26] Rhys Davids 1921, 1993, 478

touch is the distinguishing characteristic of contact, and has been compared to two rams butting together, or two cymbals clashed together - the one is as the eye, the other as the object and the junction of the two defines contact. Contact (*phasso*) functions with reference to the six sense bases: the eye, ear, etc., as detailed above. According to Nyanatiloka, contact (*phasso*) is of two divisions:

a) Impression found by a sensorial reaction (*paṭigha samphassa*) and

b) Impression found by verbal or conceptual mental impression (*adhivacana samphassa*).[27] This denotes not only physical impact but also a function categorized as a mental formation *(saṅkhāra kkhandha)*. This is verified again in the Dīgha Nikāya when the Buddha addresses Ānanda saying: "Then Ānanda, just this, mind and body is the root, the cause, the origin, the condition of all contact." [28]

Feeling conditions craving *(Vedanā - paccayā taṇhā)* as dependence on feeling gives rise to craving. *Vedanā* contains *taṇhā*. Here *vedanā* distinguishes itself through the six sense bases *(saḷāyatana)* already itemized above which includes the many kinds of enumerated feelings the Buddha states in the Sutta of The Many Kinds of Feeling, not identified here in quality but rather in number:

"I have stated two kinds of feelings in one presentation; I have stated three kinds of feeling in another presentation; I have stated five kinds of feelings in another presentation; I have stated six kinds of feelings in another presentation; I have stated eighteen kinds of feelings in another presentation; I have stated thirty-six kinds of feelings in another presentation; I have stated one hundred and eight kinds of feelings in another presentation. That is how the Dhamma has been shown to me in different presentations. " [29].

---

[27]Nyanatiloka 1988, 167
[28]Walshe 1987, 225
[29]Ñāṇamoli 1995, 503

Although the enumeration above shows the complexity of this experience, when noted in Saṁyutta Nikāya, the three major categories of feelings are distinctive: feeling that is pleasant, feeling that is painful, and feeling that is neither pleasant nor painful. [30]

This link in the Law of Conditioned Genesis *(Paṭiccasamupāda)* explains how each individual is going round and round in the wheel of existence. The cause of ignorance produces the effect of suffering and the effect becomes the cause producing its effect all over again. This brings adverse circumstances to the individual. This is well described in the Dīgha Nikāya when the Buddha addresses Ānanda and says:

"And so Ānanda, feeling conditions craving, craving conditions seeking, seeking conditions acquisition, acquisition conditions decision-making, decision-making conditions lustful desire, lustful desire conditions attachment, attachment conditions appropriation, appropriation conditions avarice, avarice conditions guarding of possessions, and because of the guarding of possessions there arises the taking up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states." [31]

It is here that we will look more closely at the Twenty-four Conditions *(paccayās)* which follow in detail for they indicate how each aspect of our experience is causally connected to another. For again it is reflected in the Law of Causation how the aspect of feeling *(vedanā)* is functioning in the role of cause and the condition *(paccayā)* is the correlated result giving rise to craving *(taṇhā)* that becomes the chief root of all suffering. This factor particularly holds us fastened to the cycle of rebirth that comes from craving for existence *(bhava taṇhā)*.

Craving conditions grasping attachment (Taṇhā paccayā upādānaṁ). Dependent on craving *(taṇhā)* arises grasping attachment *(upādāna)*. A valuable interpretation of the meaning *(taṇhā)* in Dhammasaṅgaṇī gives us an image of being tormented as one is

---

[30]Woodward 1930, 1997, 19
[31]Walshe 1987, 224-225 and reference can also be found in Anguttara Sutta IV, 399

dragged about as a dog on a leash, [32] and in its secondary meaning is a state of mind which leads to rebirth. *Taṇhā* is composed of sense desire *(kāma)* and love for living *(bhāva)* which is a concept regarded as a wrong view *(micchā-diṭṭhi)* These three concepts are often called in Pāli, the *'Ogha'* or flood because they are difficult to cross. [33] Whereas *upādāna* is composed of four levels of clinging to existence associated with greed *(lobha):*

a) Clinging to sense desires *(kāmupādāna),*

b) Clinging to false views *(diṭṭhupādāna),*

c) Clinging attachment to rites and ritualism (*sīlabbatupādāna*), and

d) Clinging to the theory of a soul *(atta-vādupādāna)* [34]

Upādāna is specifically that result of desire which consists in the habitual identification of one's will and interests with the *khandhas*, i.e., with the condition of ordinary sentient, physical existence. Clinging attachment is therefore, on the one hand, dependent upon the five groups of existence *(kkhandhas)* for its source and origin. And on the other hand, (as its place in the *Paṭiccasamuppāda* formulae indicates), leads directly to the formation of a new combination of *khandhas*, in the next succeeding birth. What is therefore distinguished between *taṇhā* and *upādāna* is the chronic condition of the will to which particular craving *(taṇhā)* leads (i.e. the dog on the leash) and *upādāna* provides the fuel or provision for future existence.

Scholars of Abhidhamma direct us to the groups of grasping that range from three to one hundred and eight in number and they fall within three categories:

a) Craving for sensuous pleasures (*kāmataṇhā*),

b) Craving for rebirth (*bhāvataṇhā*) and

c) Craving for annihilation (*vibhāvataṇhā*) [35]

---

[32]Rhys Davids 1900, 1996, 282

[33]Kashyap 1982, 191

[34]Nyanatiloka 1988, 215

[35]Mon 1995, 305-307 and also Kashyap 1982, 218-22. These two authors use this triadic discription of the term craving (*taṇhā*). A student will also find this reference commonly used in the seven texts of Abhidhamma Piṭaka and Sutta Piṭaka.

The Saṁyutta Nikaya classifies one hundred and eight modes of craving. This number is derived by taking the above three categories and multiplying them by the six kinds of sensory data which equal eighteen. These eighteen can be of a subjective/objective nature, thus adding to thirty-six; and these again may apply to past, future and present, thus adding up to one hundred and eight in all.

Dr. Sircar says: "The person who knows both ends is called a 'great being'; for that person has passed the seamstress - contact is the first end, its arising is the second, ceasing is in the middle, and craving is the seamstress, for craving sews a person, just so, to this ever-becoming birth."[36]

The source and cause of desire is mental preoccupation with rising and transitory passions. *Taṇhā* has been likened to a disease as well as the image of the interwoven foliage of ferns *(taṇhā lāta)* or bamboos.[37] They enmesh an individual and causes him or her to have envy and selfishness for things which are transitory whether one cares for these objects during one's lifetime or not.

The Cūlataṇhāsankhaya Sutta states, it is passion that causes the mind, feeling, etc., to burn, and by its complete destruction, there is not origin of pain.[38] Desire in the eye and objects are the bonding appeal. When two objects are yoked with the same rope, their yoking together is a fetter; similarly the yoke is not a fetter of object, nor object a fetter to the eye, but the desire and craving owing to the pair of them, is the fetter.[39]

---

[36] Dr. Rina Sircar while discussing the subject on the law of Conditioned Genesis
[37] Buddhaghosa 1975, 1
[38] Ñāṇamoli 1995, 244- 248
[39] Dr. Sircar from her lecture on Craving

Grasping attachment conditions becoming (*Upādāna paccayā bhavo)*.
Dependence on grasping attachment becoming or 'existence' arises as a consequence. Here the rebirth-conditioned-*kamma (kamma-bhava)* of the present moment comes into manifestation whether they are the seventeen worldly wholesome consciousnesses *(lokiya kusala cittas*) or twelve unwholesome consciousnesses *(akusula cittas*). This is the same operating form of *kamma* as the 'acting aspect-forming' (*saṇkhāra*) and found in the rising volitional wholesome or unwholesome activity (*cetanā)* of body *(kāya)*, speech (*vacī)*, and mind *(mano*). These are symbolized by *viññāṇa* and *nāma-rūpa* in the second and third causal relations. Dr. Mon also confirms that it is *saṇkhāra* which conditions past conscicusness (*viññāṇa)*, mind and matter (*nāma-rūpa)*, and the passive *kamma* resultant process (*upapatti-bhava*) will condition the arising of these factors in the future.[40] The reference to a time frame indicates that grasping attachment (*upādāna)* cannot condition the rebirth process by itself without the *kamma* processes acting strongly one way or another. Again, evidence points to our participation in the causal conditionality of all phenomena of existence.

Becoming conditions rebirth (*Bhava paccayā jāti)*.
Dependent on the rebirth producing *kamma* in the present life (*kamma-bhava*), arises rebirth in the future life (*upapatti-bhava*). It is an important to consider the magnitude *kamma* plays right at the first moment, even within the instant of conception (*paṭisandhi-kāla)*. All the thirty-two worldly *kamma*-resultant consciousnesses *(lokiya vipāka cittas*), and their associated thirty-five mental concomitants (*cetisikas*), including all the eighteen *kammas* producing corporeality (*kammaja rūpas*) compose the entire twenty modes *(akara*) which condition the past, the present and the future. The itemization of the twenty modes follows:

That which conditions the past causes are ignorance *(avijjā*), *kamma* formations, craving (*taṇhā)*, grasping attachment (*upādāna*) and being. The present effects are conditioned by consciousness (*viññāṇa*), corporeality and mentality *(nāma-rūpa*), the six

---

[40]Mon 1995, 308

sense bases (*saḷāyatana*), craving *(taṇhā)*, contact *(phasso)* and feeling *(vedanā)*. The present causes are conditioned by craving *(taṇhā)*, grasping attachment (*upādāna*), being *(bhava)*, ignorance *(avijjā)*, and *kamma* formations. The future effects are conditioned by consciousness *(viññāṇa)*, corporeality and mentality *(nāma-rūpa)*, the six sense bases (*saḷāyatana*), craving *(taṇhā)*, grasping attachment (*upādāna*) and feeling *(vedanā)* which all relate to the coming into existence *(paṭisandhi)*. [41]

Manifestations of groups such as corporeality *(rūpa-kkhandas)*, feeling *(vedanā)*, perceptions *(saññā)*, mental formations *(cetasikas)*, consciousness (*viññāṇa*), and the acquisition of sensitive mental organs *(saṅkhāra)* all rest on ignorance *(ajjivā)*,[42] the first chain in the link of Causal Genesis *(Paṭiccasamuppāda)*. This gives reason to why sages and scholars have devoted their lives to the practice of liberation which comes from the study of causality. They invite the student to take heed concerning what has been found by the Buddha and to contemplate and investigate the goal *(nibbāna)*.

"Take with you Kamma as the price,

And go ye up to the Bazaar,

Buy there an object for your thought,

Emancipate yourself. Be free." [43]

Birth conditions old age, death, sorrow, lamentation, pain, grief and despair (*Jāti - paccayā jarā - maraṇaṁ-soka-parideva dukkha-domanass' upāyāsa sambhavanti)*, Dependent on rebirth arise old age, death, sorrow, lamentation, pain, grief and despair. Birth *(jāti)* is the production and outcome of past rising up in a new form. It is the appearance of the group of aggregates and the acquisition of the sense spheres. Birth

[41]The term "*paṭisandhi*," according to Vibhaṅga means reincarnation as well as metempsychosis which is the passing of the soul into another body either animal or human.
[42]Thittila 1969, 203. The aspect of birth *(jati)* rests on the Reciprocity Tetrad and covered in detail on pages 206-215.
[43]Pio 1988, 17

refers to any being in any kind of category of beings as well as aging. The components of this link are defined at follows:

Aging (*jarā*) is described as decrepitude, broken teeth, gray hair, wrinkled skin, the dwindling of life, and decay of the controlling faculties.

Death (*maraṇa*) is the decease, passing away, breaking up, disappearance, dying, the completion of the life-span, the breaking up of the aggregates, the laying down of the body, the destruction of the controlling faculty of vital principle.

Sorrow (*soka*) is the being afflicted by misfortune through wealth, disease, corrupted morality, as well as a state of inner sorrow, burning of the mind, mental pain and the arrow of sorrow (which indicates that feeling which does not get removed easily).

Lamentation *(parideva)* is the act of lamenting, the state of crying, sorrowful talk, senseless talk, wailing, and sorrowful murmuring.

Pain (*dukkha)* is bodily uneasiness.

Grief (*domanassa*) is also referred to as mental pain and is uneasy painful experience born of mental contact.

And despair (*upāyāsa*) is the state of despondency sometimes viewed (and depending on degrees) as anger (*dosa).*

Every ultimate reality follows a pattern of arising, existing, and dissolving. All that forms the composite of the future rebirth *(upapatti-bhava*), are designated as birth *(jāti),* old age *(jarā)* and death *(maraṇa*). Dr. Mon gives us an image to contemplate:

"A comparison of grief, lamentation and despair states that grief is like the boiling of oil in a vessel; lamentation (the outward expression of grief) is like the overflow or boiling over from the vessel when the cooking is done by a fierce fire; despair is like the simmering in the vessel of what remains after the boiling over until it is all boiled away."[44].

The teachings of impermanence are encouraged by all teachers of Buddhism for the benefit of the student's growth in the subject of desirelessness, mindfulness, investigation of Dhamma, energy, zest and tranquillity. A person who has no desires either in this world or the next is called an Arahat. S/he attains the goal *(nibbāna)*, has no desire for name and form, does not grieve for what is no more, so it is that s/he does not decay in this world. It is clearly defined in these teachings that unwholesome desires which must be restrained under discipline, in order for the being of true worth to grow and come to fruition. This can be found, as instructed in the Abhidhamma, by attaining desirelessness in one's labors, looking upon the process and the product with equanimity and energetically investigating into the path *(magga)* on how to become deathless.

The teaching found in the formulae of *Paṭiccasamupāda* reveals the development of the expanded conceptual power of cognition. This does not mean that by this development some positive mind structure is brought beyond conceptual thinking, but in the sense that conceptual thinking is set free from the tendency toward grasping ever germinating within it.[45] Thinking for most of the uninstructed beings of the world who have not had the opportunity to view this formulae of causation, are mostly concerned with projection- ideation outside of themselves. Grasping which has been detailed above, one must remember, is understood here in both the corporeal and mental sense of the term. Therefore, the seed of grasping found in conceptual thinking locks liberation of the ego and eradication is advised. To conquer grasping, mindfulness training is required.

---

[44]Mon 1995, 311
[45]Pio 1988, 17

With directness, the *Mahims* and the *Abhidhammikas* say unskilled desire has to be abandoned as we progress to our higher purpose in life. Above all, we can preserve, in the right sense of motivation and energy, the scope of teachings embraced in Abhidhamma as each aspect of the body (*kāyā*), feelings (*vedanā*), mind (*citta*), and mind-objects (*cetasikas*) are a practice and contemplation unto itself. For the teachings face, as frankly and openly, as any other ethical system does, the essential psychological issues of the burdens of sorrow and suffering fed by the constant uncontrolled desire nature.

Although the *Paṭiccasamuppāda* states one cause for one effect, and the effect becomes the cause to give rise to another effect, actually many causes take part at the same time to give rise to the many effects operating in a life. Therefore, discerning the connections that exist between feeling (*vedanā*) and craving (*taṇhā*) indicates several things. If we are mindful at the six sense doors (*saḷāyatana*) to note seeing as just seeing, hearing as hearing, tasting as tasting etc., as practiced in insight (*vipassāna*) meditation techniques, we relax the tightness in the head and begin to open. We are then encouraged not to let *vedanā* develop into *taṇhā*. We are reconstituting the link as feeling-wisdom (*vedanā-paññā*) instead of feeling-craving (*vedanā-taṇhā*). This means that we are stopping the wheel of *Paṭiccasamuppāda* momentarily and trying to cut the link with mindfulness by redirecting the attention.

THE PATH (MAGGA)

Dukkhanirodhagāminīpatipadā-ariyasacca

The Path is that of the Way leading to the cessation of suffering[1]

1. Definition of *Magga:*

Magga is found in the Fourth Noble Truth, which contains the eight concomitants (*cetasikas*) corresponding to the eight path factors arisen in the consciousness (*cittas*) and found in the four supermundane paths. Although it is said that the eight path factors as expounded in Abhidhamma may be either mundane or supermundane, in the teaching of the Four Noble Truths they are exclusively supramundane[2] and direct us to the highest and sublime world of Arahatship.

The philosophical transcendent state in which an Arahat engages in self-sacrifice (*alobha*) concerns the extinction of suffering (*anagami*), the never-returner. As Hans Wolfgang Schumann said in his book on Buddhism: "The philosophy of Buddhism sprang from one single motive, shock caused by the suffering of the world."[3] It is recognized by scholars that Buddhist thought centers around the Noble One's experience of suffering, the causal sequence that keeps suffering ever-present, their penetration on this subject, and most importantly, the goal toward liberation which is found in the Arahat stage. Thus, the teachings found in the Path (*magga*) reflect "what is real, what is unalterable, what is undeceptive truths about existence." [4]

[1]Rahula 1959, 45
[2]Bodhi 1993, 289
[3]Schumann 1973, 1993, 39
[4]Bodhi 1993, 289

2. The Four Noble Truths *(Ariya Saccās)* explains the principles that govern the universe and were offered in the first sermon[5] to his disciples by the Great Teacher at Isipatana (modern Sarnath) near Benares. One can find the Four Noble Truths *(Ariya Saccās)* referred to in many of the Suttas[6] and further defined in greater detail throughout the corpus of Abhidhamma Pitaka.[7] It is through these four levels of knowledge that a student of Buddhism can be transformed to the immediate levels of intuition and insight found through the systematic ethical purification and development of the mind, and that finally results in the realization of full enlightenment. The outline of the Four Noble Truths follows:

The First Noble Truth, is the truth of suffering *(Dukkha Ariya Saccā)*, showing a realistic view of illness, old age and death without being pessimistic or denigrating. It includes imperfection, impermanence, emptiness and the insubstantiality of all reality. Truth of the cause of suffering is found in grasping *(taṇhā)* and grasping is produced by greed *(lobha)*. *Taṇhā* is said to bring about rebirth in the unending chain of existence.

The Second Noble Truth is the cause of suffering *(Dukkha Samudaya Ariya Saccā)*, showing the thirst for existence which brings us to 'Conditioned Genesis' *(Paṭiccasamuppāda)* and the causal linking beginning with ignorance. Because grasping *(taṇhā)* causes rebirth, the true ending of this linking is *Nibbāna*, which is the cessation of craving. 'Cessation' however, is often termed 'extinction' but this term is misunderstood as nihilistic and does not apply to the ethical usefulness that describes the data which aids in understanding the actual perception of reality found in the causal linking which follows:

---

[5]Entitled 'Setting in Motion the Wheel of Truth" *(Dhammacakkappavattana-Sutta)*

[6]Particular reference is given here to the 'The Great Discourse on the Foundations of Mindfulness' *(Mahāsatipaṭṭhāna Sutta)*

[7]All seven texts composing the Abhidhamma Piṭaka unfold the principles existing within the Four Noble Truths.

Dependent on ignorance there arises volitional activities (*Avijjā paccayā saṅkārā*)

Dependent on volitional activities there arises consciousness *(saṇkhārā paccayā viññāṇaṁ)*

Dependent on consciousness there arises mind and matter *(viññāṇa paccayā nāmarūpaṁ)*

Dependent on mind and matter there arises the six-fold sense bases *(nāmarūpa paccayā saḷāyatanaṁ)*

Dependent on the six-fold sense bases there arises contact *(saḷāyatana paccayā phasso)*

Dependent on contact there arises feeling *(phassa paccayā vedanā)*

Dependent on feeling there arises craving *(vedanā paccayā taṇhā)*

Dependent on craving there arises grasping attachment *(taṇhā paccayā upādāaṁ)*

Dependent on grasping attachment there arises becoming *(upādāna paccayā bhavo)*

Dependent on becoming there arises birth *(bhava paccayā jāti)*

Dependent on birth there arises old age, death, sorrow, lamentation, pain, grief and despair *(jāti paccayā jarā, maraṇa, soka parideva, dukkha, domanassa, upāyāsa sambhavanti).*

This is the formula of how suffering arises *(dukkha samudaya)*.[8]

The Third Noble Truth is the cessation of suffering *(Dukkha Nirodha Ariya Saccā*), which gives us clear guidance on how to erode the thirst for becoming and turns us to the absolute teaching of *Nibbāna* as an ideal which removes us from the cycle of cause and effect. The general quintessential formula in Pāli and English for the Third Noble Truth is as follows: "This being, that becomes (*Imasmiṅ sati, idaṅ hoti,)* from the arising of this, that arises (*imass' uppādā, idaṅ uppajjati);* this not

[8]Win 1985, 47 and 48. The Pāli is consistent with most Burmese translations of the formula of 'Conditioned Genesis.'

becoming, that does not become (*imasmiṅ asati, idaṅ na hoti)*; from the ceasing of this, that ceases *(imassa nirodhā, idaṅ nirujjhati)*." [9] The extended formula for the cessation of suffering *(dukkha nirodhā)* follows:

From the utter fading away and ceasing of ignorance comes the ceasing of volitional activities *(avijjāya tveva asesavirāga nirodhā saṇkhāra nirodho)*

From the ceasing of volitional activities comes the ceasing of consciousness *(saṇkhāra nirodhā viññāṇa nirodho)*

From the ceasing of consciousness comes the ceasing of mind and matter *(viññāṇa nirodhā nāmarūpa nirodho)*

From the ceasing of mind and matter comes the ceasing of the six-fold sense bases *(nāmarūpa nirodhā saḷāyatana nirodho)*

From the ceasing of the six-fold sense bases comes the ceasing of contact *(saḷāyatana nirodhā phassa nirodho)*

From the ceasing of contact comes the ceasing of feeling *(phassa nirodhā vedanā nirodho)*

From the ceasing of feeling comes the ceasing of craving *(vedanā nirodhā taṇhā nirodho)*

From the ceasing of craving comes the ceasing of grasping attachment *(taṇhā nirodhā upādāna nirodho)*

From the ceasing of grasping attachment comes the ceasing of becoming *(upādāna nirodhā bhava nirodho)*

From the ceasing of becoming comes the ceasing of birth *(bhava nirodhā jāti nirodho)*

From the ceasing of birth comes the ceasing of old age, death, sorrow, lamentation, pain, grief and despair *(jāti nirodhā jarā maraṇa soka parideva dukkha domanassa upāyāsa nirujjhanti)*.[10]

---

[9]Ñāṇamoli 1995, 655-656

[10]In many cases *nirodhā* is said to be synonymous with *nibbāna* and *parinibbāna* as it is a stronger expression as far as the active destruction of the causes of life is concerned. This is verified in Samyutta Nikāya I, 136.

The Forth Noble Truth *(Dukkha Nirodha Gāminipatipāti Ariya Saccā)* is the Path *(Magga)*; here the Eight Factors of Enlightenment *(Ariyaṭṭhangikomagga)* are elucidated. This is the direct means by which the extinction of rebirth and suffering can be brought about. It is called the 'Middle Path" because the two extremes are avoided, that of the search for happiness and sensual pleasures and that of asceticism. The Path *(Magga)* offers calm insight and clear wisdom based on the ethical discourses of the Buddha.

3. The Eightfold Path

The Path *(Magga)* is the heart of Buddha's teachings presented in the Fourth Noble Truth, the path divided into eight factors, falling into three sections composed of wisdom *(paññā)*, ethical conduct *(sīla)*, and correct mental discipline *(samādhi)*. The eight factors in the three sections are as follows:

Wisdom: *(Paññā)*	i. Right Understanding *(Sammā diṭṭhi)*
	ii. Right Thought *(Sammā saṅkappa)*
Ethical Conduct *(Sīla)*	iii. Right Speech *(Sammā vācā)*
	iv. Right Action *(Sammā kammanta)*
	v. Right Livelihood *(Sammā ājīva)*
Discipline *(Samādhi)*	vi. Right Effort *(Sammā vāyāma)*
	vii. Right Mindfulness *(Sammā sati)*
	viii. Right Concentration *(Sammā Samādhi)*

If we take the following principles laid out in the Path *(Magga)* and consider the factors of mind *(citta)*, concomitants *(cetasikas)* and matter *(rūpa)* introduced in the earlier chapters of this text, we can recognize the series of causal relations between them. They all need each other to exist so there is no need to claim that either mind, concomitant or matter can exist without the other. When a student meditates on impermanence *(anicca)*, the causes of suffering and the factor of non-self *(anattā)*, one

will sooner or later attain the understanding of how the Eight Factors constitute a training for penetration or insight into the ultimate realities with the goal of cessation as its fulfillment. A student will then investigate the true nature of mind and matter and the constituents of insight training *(vipassanā ñāṇa)*. For it is wisdom *(paññā)* to recognize that one is on the right Path. When one follows wisdom training *(paññā sikkhā)* one meditates on the arising and passing away of conditioned reality.

Most importantly there are factors in the training of a disciple of Buddhism which consist of those essentials which modify the individual's concepts of reality in the areas of ethical conduct *(sīla)*, mental discipline (*samādhi*) and development of wisdom nature (*paññā*). The eight categories are as follows:

I. Proper Understanding (*sammā diṭṭhi*)

This factor is the most important and essential of the Eight Factors because to fulfill proper understanding we come to recognize improper understanding. Proper understanding develops a constructive outlook and adjusts our views on reality so we may prepare to embark on a safe journey, our Path. If our understanding is in place then contemplation and practice will be axiomatic and the Dhamma will be operating in the present moment.

And what is the proper understanding? It is the truth of the universality of suffering. It comes through the knowledge of the Four Noble Truths, suffering *(dukkha)*, the arising of suffering *(samudaya)*, understanding and the extinguishing of suffering *(nirodha)* and understanding the way to the extinguishing of suffering *(magga)*. These are the principle assets to proper understanding.

As we begin to learn how to calm our attention (*samatha-bhāvanā*) and to turn it inward we come to know the roots of unwholesome actions (*akusala*) and the roots of goodness *(kusala)*. The ethical training of ourselves bears fruit and directly leads us

to the knowledge of the Law of the Universe (*Dhamma-ṭṭhiti-ñāṇa*). This process inevitably opens the true nature of the immanent, eternal and uncreated revelation that will lead to *Nibbāna*.

As we evolve further in this type of mental training we begin to relax the mental fist and acknowledge the aggregates of existence (*khandhas*). The aggregates such as the body (*rūpa*), sensation (*vedanā*), perception (*saññā*), consciousness (*viññāna*), and mental formations (*saṅkhāra*) are impermanent (*aniccā*), are the cause of suffering (*dukkha*), and are insubstantial (*anattā*). We will further acknowledge as impermanent, the bases or sources of consciousness (*āyatanas*). The sources of consciousness are the eyes (*cakkhu*), ears (*sota*), nose (*ghāna*), tongue (*jihva*), body (*kāya*), mind (*māna*), forms (*rūpa-dhātus*), sounds (*saddha-dhātus*), smells (*gandha-dhātus*), tastes (*rasa-dhātus*), tangible objects (*phoṭṭhabba-dhātus*), and intangible mind-objects (*viññāṇa-dhātus*). In their true nature of being insubstantial (*anattā*) and of rising and falling, without beginning or end, we are brought to the deeper contemplative insight of causal reality (*paṭiccasamupāda*). A good example of this is given in the Vinaya as follows:

"Conditioned by ignorance are the karma-formations (which are the volitional activities of body, speech and mind); conditioned by the karma-formations is consciousness; conditioned by consciousness is mind-and-body; conditioned by mind-and-body are the six sense fields; conditioned by the six sense fields is impression; conditioned by impression is feeling; conditioned by feeling is craving; conditioned by craving is grasping; conditioned by grasping is becoming; conditioned by becoming is birth; conditioned by birth there come into being aging and dying, grief, sorrow, suffering, lamentation and despair. Thus is the origin of the whole mass of suffering."[11]

[11]Conze 1954, 1992, 66. Also found in the Vinaya-Piṭaka I, 1.

To further elucidate causal reality, particularly exposing the subtle levels of clinging, a category exists to make the first factor distinguishable in the areas such as Tainted Understanding and Untainted Understanding:

A) Tainted Understanding *(sasava)* is composed of the following actions and it means: acts of giving will bear fruit, practicing charity bears fruit, worship bears fruit, good and bad kamma bears fruit and has results. It also includes belief that this and other worlds exists, there is merit in serving mother and father, creatures are subject to spontaneous birth, that recluses and Brahmins behave correctly and that all this above will lead to a good rebirth.

B) Untainted Understanding *(lokuttara)* means understanding that is without stains; it is supermundane. This is the factor of the Path that is composed of wisdom, the faculty of wisdom, the power of wisdom, and the factor of enlightenment that investigates phenomena.[12] This refers to one who is engaged upon the ideal and is not conceptually distracted by any act stated in the tainted understanding (*sasava*), as positive philosophical appearance can often be too much of a one-sided manifestation.

Proper Understanding is not conditioned by belief systems of any kind and the ending point is wisdom *(paññā)* which has progressed through different phases of penetration *(paṭivedha)*. The progress of seeing things in their true nature without concepts, labels and without name is only possible when the mind is relaxed and free from denigrating and polluting thoughts. A free mind is developed through insight meditation (*vipassanā*) and faith and confidence (*saddhā*) in the Three Jewels, the Buddha, Dhamma and Sangha (*Ti-ratana*).

An inquiring student asks if there is some form of faith, belief and confidence necessary within the person who chooses to walk the path? The answer may be found in what the components of faith and confidence (*saddhā*) are based upon. Traditionally

[12]Prayutto 1995, 197-198

there are the three points: a) satisfaction in the teachings, b) a fairly reasonable nature of the individual who becomes a student, and c) a teacher who meets the needs of the student on some level. Then education has a possibility of progressing to the point from which the student can see the true logic of the teachings. In this way knowledge and insight take root in the person and thereby bring progress on the path.

When proper knowledge is attained and confidence has been transformed into wisdom, belief is then rooted in reason and one attains confidence in understanding causes and effects of which one becomes mindful. The process for developing wisdom comes by following these suggestions for interactions with others and with oneself, as follows:

a) Look at the world according to reason and do not cling to ideas that have been handed down.

b) Become a guardian of the truth, listening to others, theories and philosophies with an open and relaxed mind.

c) Consider the merits of another person's reasoning according to your own wisdom and consider as well the person explaining theories as unbiased and having sufficient wisdom themselves.

d) Consider the ideas and think contemplatively testing your reason upon them and then put them into practice.

e) If doubts remain, test the reasoning until no doubts remain.[13]

The above suggestions support Buddha's injunction to question and investigate all philosophies and truths which according to one's own experience justify the dignity of the individual and to challenge any critics to come and see the truth themselves (*ehipassiko)*.[14]

---

[13] Win 1985, 7.

[14] "*Ehipassiko*" is one of six Virtues of the Dhamma *(Guṇas)*

There are five accompanying factors that support Proper Understanding and open the way for the other seven factors to be absorbed and applied toward liberation:

i. Proper conduct *(sīla)*
ii. Learn how to study, read and interpret *(sutta)*
iii. Discuss, debate and exchange views. *(sakaccha)*
iv. Attain tranquillity of mind *(samatha vipassanā)*
v. Use wisdom to consider various phenomena *(paññā)*

Finally Right Understanding becomes the most important factor for, "truly when Dhammā grows plain to the ardent, meditation *brāhmaṇa*, his [her] doubts vanish because they know things with its causes."[15]

II. Proper Thought *(sammā saṅkappa)*

This factor is focused on renouncing thoughts of sensuality, hatred and violence. Thoughts that are unmindful and connected to likes and dislikes lead to attachments, entanglements and biases and come about due to the lack of critical reflection. This means seeing perceived mind-objects without clear comprehension. Therefore right understanding and proper thought complement each other. The Buddha suggests that the thoughts must be clear and free, without preferences, attachments, entanglements, and dislikes which tug at us in an adversarial manner. As given in Majjhima Nikāya, "[S]he entirely abandons the underlying tendency to lust, [s]he abolishes the underlying tendency to aversion, [s]he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge s/he here and now makes an end to suffering." [16]

---

[15]Win 1985, 49
[16]Ñāṇamoli 1995, 133, Words and letters in brackets do not appear in the original translation.

To classify the essence of proper thought into clearer segments we can look at three types of thought processes in this second factor:

a) It is recommend that the thought process of the practitioner does not become entangled or mixed up with stimulation that promotes desire of any kind. One is encouraged to be thought-free of selfishness and is therefore more willing to make sacrifices for others.

b) The practitioner is encouraged not to harbor resentments, revenge, or any kind of viewing of personal exchange from a negative standpoint but rather apply lovingkindness (*mettā*) and good intentions, friendliness and a desire for others to be happy, thus creating an antidote against thoughts of ill will.

c) The practitioner is encouraged to think without malice and ill intentions using compassion (*karunā*), by way of helping others to overcome suffering *(dukkha)* and as an antidote against malevolent intentions.

The Buddha advises how success of lovingkindness (*mettā*) discourages vengeance because one identifies with all living beings. Identification happens by taking an active interest in others. It is a neutral principle that helps people break free of selfishness and biases. *Mettā* allows beings to seek happiness for all and is not determined by personal desires or gain. Therefore Right Thought is composed of selfless renunciation, detachment, and thoughts of love and non-violence extended to all beings.

III. Proper Speech (*sammā vācā*)

IV. Proper Action (*sammā kammanta)*

V. Proper Livelihood *(sammā ājīva)*

These three factors all relate to social ethics (*sīla)* which is termed as 'genuine and natural' morality and defined by Nyanatiloka as the following:

"Buddhist morality is not, as it may appear from the negative formulations in the Sutta-texts, something negative. And it does not consist in the mere not committing of evil actions, but is in each instance the clearly conscious and intentional restraint from the bad actions in question and corresponds to the simultaneously arising volition. Right speech, Right action and Right livelihood, is called 'genuine or natural morality'."[17]

III. Right Speech *(sammā vācā)* is abstention from false speech, libel, slander, harsh speech, vain talk and gossip. This precept blocks communication that creates suffering.

IV. Right Action *(sammā kammanta)* is abstention from taking life, stealing, and sexual misconduct. This precept blocks any action that destroys life in any way. It is important to note how the details of proper conduct or action help us to help others to lead a more peaceful and harmonious life by being examples to our fellow humans.

The moral code (*sīla*) in general is one of the largest corpus of teachings in the Buddhadhamma. This subject alone provides a person with a vast understanding of the interconnected system of causality. When a student examines and deeply reflects on these three factors, Right Speech, Right Action and Right Livelihood, a person is once again reconnected to others and lifted from isolated egocentric tendencies. A practitioner is inevitably guided into the conditions of interconnectivity *(paccayas*) and progresses by performing wholesome actions. Right Action is nourished by practicing concentration (*samādhi*) and insight meditation (*vipassanā*) which, through perfect wisdom, brings one to the experience of one-pointedness of the mind (*ekagattā*), and furthers one on the Path *(magga*).

---

[17]Nyanatiloka 1988, 200

Concentration (*samādhi)* and one-pointedness *(ekagattā)* are the component tools of ethical behavior (*sīla)*. When concentration (*samādhi*) is attained there is no longer confusion or worry to distract and disturb the mind, which is now one pointed (*ekagattā*). The Buddhadhamma affirms how the mind is most important; therefore the system of ethics always goes hand in hand with the awareness of psychological processes and all aspects of behavior.[18] When a practitioner's desires for doing good deeds are supported and performed with true motives, this builds a type of awareness that eliminates conflict between thoughts and actions.

Therefore, Right Action is a directive to halt the harboring of ill thoughts and to perform more and more good deeds for the benefit of others. A person could remark that these factors expose the negative aspects and agendas between oneself and one's motivation causing a person to feel defeated and isolated. However, if we reflect upon these moral factors, we will find them as corrective prescriptions, not denigrating codes of condemnation. These factors are detailed for our discernment only because the negative actions and thoughts are easy to identify as the cause of suffering. Whereas the positive factors originating from a tranquil and relaxed mind, in regard to how we see ultimate reality, is a process of purification from habitual thinking. As stated in Majjhima Nikāya:

"What are wholesome habits? They are wholesome bodily actions, wholesome verbal actions, and purification of livelihood. These are called wholesome habits. And what do these wholesome habits originate from? Their origin is stated: they should be said to originate from mind. What mind? Though mind is multiple, varied, and of different aspects, there is mind unaffected by lust, by hate, or by delusion. Wholesome habits originate from this."[19]

---

[18]Ñāṇamoli 1995, 651
[19]Ibid.

Examining repeatedly every factor in the Eight-fold Path is essential for anyone who wishes to reach the final goal *(nibbāna)*. The access to the Path is open to all regardless of the belief system. Everyone can refrain from killing, lying and stealing, but giving gifts *(dāna)* in a manner of generosity depends on factors of one's own capacity as well as of the other to receive.[20]

The benefits of ethics *(sīla)* is to help a person remain mindful concerning their actions and to help them avoid making a turn for the worst. The moral code provides a solid foundation for the performance of wholesome deeds and begins to keep unwholesome conditions *(akusala cetanā)* from arising, causing rebirth, and the shaping of the destiny of the being (*kamma*).

The law of kamma has its own natural justice. The fruit of actions has its own genesis in the mind and then extends out past a person's character and lifestyle, be it in this life or the next.

The proper ethics have value because they nurture and improve the quality of the mind, raising it to higher levels of correlation and what could be called good, moral or meritorious actions *(puñña)*. This gives release to the Law of Dhamma to flourish and blossom and thus leads us to liberation and freedom, transcendent of rebirth cravings that bind us to continual suffering

V. Proper Livelihood (*sammā ājīva)*

Any profession which brings harm to others, such as selling weapons and professional items of war, poisons and intoxicating beverages, any kind of killing of animals, and cheating are considered improper ways of obtaining ones livelihood. It is encouraged that a person finds a profession that is essentially harmless to the well being of other people. The moral conduct

[20]Refer to the Ten Perfection's of the Buddha *(Pāramīs) Dāna, Sīla, Nekkhamma, Paññā, Virya, Khanti, Sacca, Adhiṭṭhāna, Mettā* and *Upekkhā* for the perfection of ethical development.

that is exemplified by one's profession should reflect and promote a happy and harmonious life both for oneself, the animals, minerals, plants and the greater society.

VI. Proper Effort (*sammā vāyāma)*

Proper Effort *(sammā vāyāma)* means to develop proper resolve (*chanda*). This can be gained by applying oneself, by being tireless, by arousing our minds to become focused and alert to habitual arising thoughts that are unwholesome. Proper effort, although categorized as mental discipline (*samādhi*), supports ethics *(sīla)* by bringing about maximum development of wholesome qualities.

There are four criteria of correct forms of effort bringing about four qualities that leads to the formation of wisdom *(paññā)*. These criteria are as follows:

A. The effort to avoid arising unwholesome thoughts. This means that the practitioner is advised not to cling to an after-image and its details but rather to practice composure over the faculty of sight and other senses, repeatedly practicing how to regard mind objects with detachment.

B. The practitioner is advised to naturally depart from unwholesome things that have arisen. This means relaxing the grip of the mind and let go of thoughts of sensual pleasure, ill-will and violence.

C. The practitioner is advised to establish wholesome qualities that will arise from a relaxed state of insight with increasing frequency. This means developing the seven factors of enlightenment (*bojjhanga*) that the Venerable Taungpulu Sayadaw indicated was the major practice which uplifted the human being, whether wealthy or knowledgeable, from a state of ignorance.[21]

---

[21] Teich 1996, 21

a.) Mindfulness (*Satipaṭṭhāna*),

b.) Investigation of the Law (*Dhamma-vicayo*)[22],

c.) Energy (*Viriya*),

d.) Joy (*Pīti*),

e.) Tranquillity (*Passaddhi*)

f.) Concentration (*Samādhi*),

g.) Equanimity (*Uppekkhā*). [23]

These seven factors incline the student toward solitude, detachment and extinguishing of suffering (*dukkha*). This is emphasized by Venerable Ledi Sayadaw in view of meditators being released from distractions through successfully setting up mindful body contemplation (*vipassanā*), attaining insight into body, mind, aggregates (*rūpa, nāma, khandhā*), freeing one from course ignorance. Then a student can attain the knowledge of the Supermundane Path (*lokuttara-magga-ñāna*), attaining the state of the Noble Ones, (*Ariya*)—of the Supermundane (*lokuttara*) or *Nibbāna*.[24]

D. The practitioner is advised to conserve and nurture wholesome qualities that have arisen in and around oneself. These qualities are rapture, tranquillity, concentration and equanimity. It is further emphasized by meditation masters to abide contemplating mind-objects as mind-objects internally, externally, and both internally and externally...not clinging to anything in the world...."thus does one abide by the seven enlightenment factors."[25]

Proper Effort is one of the three central and important factors around which all the other factors revolve. The Buddha says: "Striving should be done by yourselves; the

---

[22]*Dhamma-vicayo*, as per many Buddhist translations, refers to bodily and mental phenomena (*nāma-rūpa dhamma*)
[23]Ñāṇamoli 1995, 153
[24]Ledi 1971, 1983, 104
[25]Ibid. 154

Tathagatas are only teachers. The meditative ones, who enter the way, are delivered from the bonds of *Mara*."[26]

VII. Proper Mindfulness (*sammā sati*)

Proper mindfulness (*sammā sati*) means to 'reflect upon' or 'bring to mind.' This factor is similar to attentiveness regarding the sensations and activities of the body and mind. *Sati* is also referred to as *appamada*, which indicates a sense faculty of the Path (*magga*) that aligns with diligence as the foundation of all progress [27] toward enlightenment (*sambodhi*) via four aspects:

a) Contemplation or mindfulness of the body (*kāya*)
b) Contemplation or mindfulness of sensations (*vedanā*)
c) Contemplation or mindfulness of the mind (*citta*)
d) Contemplation or mindfulness of the dhammas (*dhamma*) [28]

Mindfulness (*sati*) can be considered as 'a form of recollection' but is more accurately symbolized as a gate-keeper whose joy is to keep eyes on the people passing in and out, restricting entry to only proper beings. Mindfulness (*sati*) is a major factor toward the development of ethics, and oversees our duties, guards and educates us. It also reminds us to open the door to the good and restrains the negative. Furthermore, it reminds us to keep continual vigilant attention on our duties, preventing negligence.

For the sincere practitioner, the attention to duties and mindfulness over our body-mind sensations serves as a motivating force toward furthering our progress in special religious experiences such as absorptions (*jhānas*). This idea can be gleaned from the ancient Buddhist saying: "All animals' foot prints are in the footprint of the

---

[26] Nārada 1963, 1993, 221
[27] Nyanatiloka 1988, 22
[28] Payutto 1995, 257

elephant." This means that all wholesome phenomenon and nature of things essentially have conscientiousness and that conscientiousness is said to be supreme among those "*dhammas*." [29] The four areas of behavior that can be cultivated to produce mindfulness are as follows:

a. Abandoning bad behavior, cultivating good behavior, and neglecting neither.

b. Abandoning bad speech, cultivating good speech, and neglecting neither.

c. Abandoning bad thoughts, cultivating good thoughts and neglecting neither.

d. Abandoning improper understanding, cultivating proper understanding and neglecting neither.

There is no greater factor that leads to immediate benefit than the practice of mindfulness (*sati*) in conjunction with the observance of the Five Precepts.[30] This teaching remains unpolluted because mindfulness *(sati)* is a spiritual practice that strengthens the powers of higher understanding, which then causes the practitioner to progress in developing wisdom (*paññā*). Wisdom does not only benefit the individual but the whole community. The Venerable Taungpulu Sayadaw indicates that, "The Precepts protect and purify the mind and body promoting receptivity so that calm, concentration and mindfulness may arise."[31] The great sage further indicates that these cognitive exercises develop powers of insight into one's psychology from which healing may take place, leading one eventually to complete freedom.[32]

[29]Nyanatiloka 1988, 55. Dhammā means "the bearer, constitution or nature of a thing, norm, law, doctrine, justice, righteousness, quality or thing, object or mind phenomenon."
[30]The Five Precepts are: no killing, no stealing, no sexual misconduct, no telling falsehood, no intoxicating substances.
[31]Teich 1996, xxxix
[32]Ibid. xl

These factors show how the Abhidhamma has offered us a description of phenomena as it is made available to our perceptive abilities. This effort to undertake a methodological approach to ethically edify the practical principles of a harmonious life-style indicates that everyone can practice mindfulness (*sati*). No matter what type of personality or level of individual capacity when mindfulness (*sati)* is attempted and a mental quality is brought to bear on the activities of one's mind and body, speculation decreases and results stated in Abhidhamma becomes manifestable . [33]As we regard the practice of the four foundations of mindfulness, composed of body, feelings, mind and mind objects,"[34] we find that it cultivates concentration (*samādhi*), enhances meditation (*samatha),* produces insight meditation (*vipassanā),* and results in absorption (*jhāna*).

The benefits found in the foundations of mindfulness practice (*satipaṭṭhāna)* can be summed up in the following thirteen steps. They indicate beginning and advanced exercises that have been prescriptive for the different stages in the development of the practitioner.

a. Contemplation of the Body
b. Being mindful of breathing
c. State of the body in various postures, walking, standing etc.
d. Contemplating the body in unclean elements
e. Contemplating the body in the four constituent elements
f. Looking at corpses in nine different stages of decay.
g. Contemplating sensations
h. Contemplating mind at any given moment
i. Mindfulness of dhammas
j. Contemplating the nature of the five aggregates
k. Understanding the internal and external sense bases

[33]Ibid. xxxi
[34]Nyanatiloka 1988, 194 and Soma Thera 1941, 1981. They both refer to the Satipaṭṭhāna Sutta found in the Majjhima Nikāya 10

l. Clear comprehension of whether the seven factors of enlightenment are present

m. Comprehension of the Four Noble Truths. [35]

VIII. Proper Concentration (*sammā samādhi)*

This is the final and most important factor and it involves a solid strategy for a psycho-ethical overview with mental training. A study on this factor alone could involve a lifetime's worth of work as practitioners of Theravāda Buddhism have shown.[36] The dedicated commitment is primarily due to the particularities of the focus and the refinements of the consciousness that is required to achieve proper concentration. Effort (*viriya*) must inclusively be well developed by the one who would dedicate hours on focused practices in order to free his/her mind from worldliness and attain the various absorptions *(jhānas).*

Concentration (*samādhi)* not only means stilling the mind, but also establishing one-pointedness of the mind (*ekaggatā).* When these two aspects are achieved there is a temporary suspension of the five-fold sense activities: hearing, seeing, smelling, tasting, touching, and of the Five Hindrances (*Nīvaraṇas)* which are as follows:

a. Sensuous desire *(kāmachanda*)

b. Ill-will (*vijāpāda)*

c. Sloth and torpor (*thina and middha)*

[35] These steps are very carefully detailed in the Majjhima Nikāya, The Way of Mindfulness, Commentary by Soma Thera on the Satipaṭṭhāna Sutta, as well as in the Visuddhimagga by Buddhaghosa in his Chapter on Concentration.
[36]Reference is made here to the type of disciplined practice taken on by those teachers such as Dr. Sircar who is a holder of the ten precepts.

d. Restlessness and scruples [37] *(uddhacca and kukkucca)*

e. Skeptical doubt (*vicikicchā*)

The beautiful similes throughout the Aṅguttara Nikāya utilize the symbol of water to show how the hindrances can effect and cause an unclear view:

Sensuous desire is compared to water mixed with manifold colors, ill-will with boiling water, sloth and torpor with water covered in moss, restlessness and scruples with agitated water whipped by the wind, and skeptical doubt with turbid and muddy water. These examples show that when water is disturbed or muddied one cannot see the reflection of the sky, for example, and when one cannot see the reflection of the sky, one cannot clearly discern what is beneficial or not beneficial or both. This brings us to the importance of the absorptions *(jhānas)*. The absorptions *(jhānas)* are separated into two major sections, defined within groups of four. They are as follows:

4. The Four Absorptions in the Material Sphere (*rūpa-jhāna)*:

A. First absorption *(pathama-jhāna)*. Consisting of the five elements, initial application of thought *(vitakka)*, sustained application of thought (*vicāra*), joy (*pīti)*, happiness (*sukha)*, and one pointedness (*ekaggatā)*.

B. Second absorption *(dutiya-jhāna)*. Consisting of the following three elements, joy, happiness and one-pointedness.

C. Third absorption (*tatiya-jhāna*). Consisting of the following two elements, happiness and one-pointedness.

D. Forth absorption (*catuttha-jhāna*). Consisting of the following two elements, equanimity (*upekkhā*) and one-pointedness.

---

[37] *Kukkucca* is also termed 'uneasiness of consciousness'

5. The Four Absorptions in the Formless Sphere *(arūpa-jhāna):*

a. Sphere of infinite space *(ākāsānañcāyatana)*

b. Sphere of infinite consciousness *(viññāṇañcāyatana)*

c. Sphere of nothinginess *(ākiñcaññāyatana)*

d. Sphere of neither-perception-nor-non-perception *(nevasaññānāsaññāyatana)*. [38]

The methods and strategies for reaching the various levels of concentration as stated in the absorptions *(jhānas)* are the forty meditative devices *(kammatthāna)* compiled by Buddhaghosa [39] for enhancing contemplation. These devices are composed as follows:

6. Meditation Methods

The Ten Kasinas: These are external devices used to compose the mind or focus concentration. The practice consists in concentrating one's full and undivided attention on one visible object such as earth *(pathavī)*, water *(āpo)*, fire *(tejo)*, air *(vāyo)*, blue *(nīla)*, yellow *(pīta)*, red *(lohita)*, white *(odāta)*, light *(āloka)* and space *(ākāsa)*. The practitioner will finally reach a state of mind where all sense-activity is suspended, where there is no more seeing and hearing, and where there is no more perception of bodily impression and feeling.

Ten Kinds of Foulness, this is referring to corpses at different stages of decay: bloated, livid, festering, cut-up, gnawed, stenchy, scattered, dried, bleeding and worm-infested *(asubha)*. These are part of the antidote against the hindrances of sense-desires and help the practitioner see what is truly impermanent as pure and beautiful. Upon first apprehending these descriptions, it is likely the student's reactions are that of disgust but as the practice deepens the pristine reality dawns and aversion disappears.

---

[38]Payutto 1995, 271

[39]Buddhaghosa 1975, 112-113

The Ten recollections or bases for mindfulness *(anussati)*. The recollections are the Buddha recollections *(buddhanussati)*, the Doctrine recollections (*dhammanussati*), and the members of the Order (Sangha) recollections (*sanghanussati*). Other recollections are: morality (*sīla)* recollections (*sīlanussati*), liberality recollections *(cāganussati*) and the recollection of heavenly beings (*devatānussati*). Also included are the recollection of mindfulness of death (*maraṇasati*), recollections of mindfulness occupied with the body (*kāyagatāsati*), recollections of mindfulness on breathing *(ānāpānasati*) and the recollection of peace (*upasamânussati*).

Four unbounded states of mind *(appamaññā)*. The following meditations are used for developing the 'sublime states of mind' or 'divine abodes' *(brahmavihāras)* they are: loving-kindness (*mettā)*, compassion *(karuṇā)*, joy in the success of others (*muditā)* and equanimity (*uppekkhā)*.

Perceiving the loathsomeness of food. If a student where to activate the memory of what it feels like to regard food when one is sick to their stomach, perceiving the loathsomeness of food would be understood.

Meditations on the four elements, earth, water, fire, and air.

The four absorption's of the immaterial or formless sphere (*arūpa jhāna)*.

A student who has developed the five material absorption's *(rūpa jhānas)* which are composed of the following steps: initial application (*vitakka*), sustained application *(vicāra)*, joy (*pīti*), feeling (*vedanā)*, one-pointedness (*ekaggatā)* is able to proceed on to the four immaterial absorptions (*arūpa jhānas*). The preparation has been made because the fifth of the material absorption *(rūpa jhāna)* is the base starting point of the immaterial absorptions (*arūpa jhānas*).

When one is free from the defects *(paṭibhāga nimitta)* of thinking about the body and the conditions in which it finds itself such as in heat or cold, youth or old age, sickness or health, etc. one is lifted from the bound states. This bounded state is due to the earth aspect of concentration *(pathavi kasiṇa)* affixing the vision to materiality instead of freeing ones vision to regard infinite space *(ākāsa)*, the first of the immaterial absorptions.

When the mind is free to concentrate on infinite space (*ākāsa*), this moves the practitioner to the second stage where thought conception and discursive thinking is freed (*samādhi)*. This state brings boundless consciousness to the practitioner *(viññāṇañcāyatana)*.

Through the merging of boundless consciousness the experience of 'nothing is there' *(ākiñcaññāyatana)* occurs and the practitioner reaches the third stage of immaterial absorption (*arūpa jhāna*) and abides within.

Through the total merging of 'nothingness,' the practitioner reaches the forth stage of immaterial absorption where neither perception nor non-perception (*nevasaññā-n'āsaññāyatana*) exists, and abides within.[40] These are the four stages of immaterial absorption (*arūpa jhāna*). All that is termed *'jhāna'* in the causal sense are found as one of the conditions (*paccayas)* in the study of conditioning and conditioned phenomena.

The benefits of concentration, found in the Buddhadhamma, lead the student to the final goal *(nibbāna*) and it takes one finally to wisdom *(pañña)* and to the highest good. That goodness is manifested as life of fulfillment in the life that leads to knowledge and insight within the present awareness and with others, mindfulness in all matters, clear comprehension and peacefulness as a social response. The Great

[40]Nyanatiloka 1988, 85

Teacher gave these teachings of peace of mind by offering them to all people without diffentiation to class or caste. He lived happily in the present moment experiencing total freedom.

A student of Buddhism might still ask, in regard to following the Eight-Fold Path, whether practice of these eight steps would lead to realization and the benefit gained by the attainment of truth? There is an answer given by Lord Buddha found in the Majjhima Nikāya.[41] how truth must be experienced by one's own effort and properly established by practice.

"Through what points of the practice can truth be realized and people can be said to have realized the truth? As soon as people hear the news that some *bhikkhus* have come to a village or town and householders and their children have gone to see them, they should look for traces of greed (*lobha*), traces of ill-will (*dosa*), or traces of delusion (*moha*). They should see if these *bhikkhus* have any traces of greed that have overcome their minds causing them to say, "We know," even though they do not know, or causing them to say, "We see," even though they do not see. Are these *bhikkhus* inviting other people to head in a direction of long-term *dukkha* for themselves and others?

Once these people have observed these *bhikkhus*, they will reach the conclusion that, 'These *bhikkhus* have no traces of any kind of greed that has overcome their minds causing them to say 'We know,' even though they do not know, or causing them to say 'We see,' even though they do not see.' These *bhikkhus* are not inviting other people to head in an unrewarding direction that will lead to long-term *dukkha* for themselves and others. Furthermore, these *bhikkhus* have proper behavior and proper speech befitting people who are without greed. The Dhamma that these *bhikkhus* teach is deep, difficult to perceive, difficult to attain; it is tranquil, subtle, and

[41] Ñāṇamoli 1995, 582

not easily reached through any detailed logic. Then, wise people will know that this Dhamma is not easily explained by greedy people.

When the people have observed them and seen that they are free of any traces of greed, then they will be interested in making further observations for traces of ill-will....traces of delusion...Once these people have scrutinized these *bhikkhus* and found them free of any traces of delusion, they will put their confidence (*saddha)* in them. Once these people have put their confidence in these *bhikkhus*, they will seek them out and come sit close by; once seated nearby, they will be intent on listening; once intent on listening, they will pay attention to the Dhamma; once they have paid attention to the Dhamma, they will remember it and contemplate the words they have heard; once they have contemplated these pleasing words, along with various points of the Dhamma that they have tested for themselves and come to agree with, then proper resolve comes about; once proper resolve is established, mental vitality will follow; once there is mental vitality, people will review and compare the teachings to others they have heard; once they have compared the teachings, they will begin to apply them fervently; once they have dedicated their minds to this effort, then higher truth (*paramattha-sacca*) will be realized via wisdom and these practices. This is called realizing the truth. and those who have practiced in this way can be said to have realized the truth---this realization of the truth can be established by these practices--- but this realization is not the same as the attainment of truth." [42]

[42]Ibid. 582, and Payutto 1995, 210, 211

PART THREE: CORRELATION

THE TWENTY-FOUR CONDITIONS *(PACCAYAS)*

"Erst have I never seen
Nor heard of one with voice
So sweet as his who came
From Tāvatiṃsa to teach." [1]

The detailed elucidation of the Law of Causal Genesis (*Paṭiccasamupāda)* offers us a valuable insight into the conditioned arising of corporeal and mental phenomena. Yet a more complete understanding of causality can be found when one enters the principles of correlation. The detailed systematization of the Twenty-four Conditions *(Paccayās*) and modes of correlation can be found in the Patthāna , the last text of the Abhidhamma Pitaka. Here in the Patthāna one would find the ultimate factors relating to the subject of causation.

The differences between the two methods used to understand causality are:

1) The *Paṭiccasamupāda* method shows the very important eleven causal relationships and how they function within the manifold physical and mental phenomena of all existence. They show the link to the 'Wheel of Life' which keep us bound to the cycle of rebirth.

2) The Patthāna method describes the system of cause and effect and explains how the cause conditions the effect to arise.[2] The Patthāna deepens our view of causality because it directs the student toward contemplation on what correlates the physical and psychical phenomena through the system of reciprocal causation. In essence correlation describes the process of life. The system is characteristic of how we interact in reciprocal relation to all phenomena and the universe. An example that is given in the

[1]Hare 1935, 1995, 139
[2]Mon 1995, 296

descriptions of the conditions [3] is defined in the object condition *(ārammaṇa paccayo)*, as three sticks propping each other up as they lean on one another at the top ends.

This simple example and others, which will follow, offer the student a way to consider the necessary dependent relationships of all phenomena. It is in the contemplation of the Twenty-four Conditions (*Paccayās*) that Buddha's omniscience found its opportunity to reach out and spread far and wide. As Mūla Paṭṭhāna Sayadaw U-Nārada addresses in his introduction to the text of Patthāna, one begins to understand the deep respect scholars hold when viewing the expanded possibilities of meaning found in the great work of Patthāna. He says,

"It is as the great fish Timiratipingala finds room only in the great ocean 84 thousand *yojānas* in depth, so his omniscience truly finds room only in the Great Book [meaning the Paṭṭhāna]. Rays of six colors-indigo, golden, red, white, tawny, and dazzling-issued from the Teacher's body, as he was contemplating the subtle and abstruse Law by his omniscience which had found such opportunity."[4]

Paccayā, as stated means 'condition', and is something on which something else, the so-called 'conditioned thing,' is dependent, and without which the latter cannot be. Manifold are the ways in which one thing, or one occurrence, may be the condition for some other thing or occurrence. These simple modes of conditonality are applied to all conceivable mental and physical phenomena and occurrences.[5] Therefore the Patthāna becomes a road map to greater insight into roots and their related states and the associated matter produced by the root condition *(hetu)*.[6]

The commentary and scholastic documentation collected from the many Theravadan masters who have studied Patthāna , particularly that of Mūla Paṭṭhāna

---

[3]Mon 1995, 324
[4]U-Nārada 1992, xvi. Words in brakets belong to the author of this treatise.
[5]Nyanatiloka 1988, 133
[6]U-Nārada 1992, xiii

Sayadaw U-Nārada considered the greatest master of this work, agree to the essential interconnected intent behind the realization and quality of omniscience which the Buddha's perceptual experience brought to us.[7] The value of the Patthāna text therefore becomes the leader of the composite focus of the Abhidhamma Pitaka as it clearly embraces the working system of causality at yet another deeper degree of penetration into this ultimate truth. However, out of all seven texts, Patthāna is recommended by teachers of Abhidhamma as the last text studied. This recommendation comes highly emphasized as the components of mind *(citta)*, mental concomitants *(cetasika)* and matter *(rūpa)* require clarity within the objects of mind.[8] A student of Buddhism carefully identifies the objects of mind under the watchful direction of a master teacher who practices techniques of insight meditation *(vipassāna)*. Sooner or later the comprehension of the method of correlation will finally dawn. The text that is considered a component to insight practice, offers the structure and provides the method of determining the answers.

Taking these points into consideration we can view the expository text of the Patthāna in which a methodology for correlation is revealed. There are four methods used that form the four great divisions of Patthāna. The four methods are as follows:

1. Positive Method *(anuloma-paṭṭhāna)*
2. Negative Method *(paccaniya-paṭṭhāna)*
3. Positive/Negative Method *(anuloma-paccaniya paṭṭhāna)*
4. Negative/Positive Method *(paccaniya-anuloma-paṭṭhāna)*

The four methods relate to the conditioning states and the conditioned states of the *paccayās* that are involved in each case.[9] The conditions *(paccayās)* are analyzed

[7]The realm of *Tāvatiṃsa*, called also the realm of 33, is the God-realm which Buddha is said to have gone to deliver the Paṭṭhāna to the disciples, recited all in the time frame of three months. The early Buddhists, though they took over the number 33, rejected the superstitious beliefs in the magical influence and mystic meaning of that and other simple numbers which is said to have come from the Zend Avesta of Zarathustra. Further information of this material can be found in Language and Writings by Haug, pgs. 275,276.
[8]See earlier chapters in this treatise on *Citta, Cetasika* and *Rūpa* for definitions and clarity of terms
[9]Nārada 1992, xiv

numerically by 'ones' by 'twos' and by 'threes.' For example if we would relate to the Sixth Paccaya - Conanscence Condition (*Saha-jāta paccayā*), which will be detailed later, and regard it by ones, twos and threes, it would look like this.

If one of the four mental aggregates is the conditioning state *(paccaya dhamma)*, the remaining three aggregates are the conditioned state *(paccayauppanna dhamma)*. If three of the four mental aggregates are the conditioning states (*paccaya dhamma*), then the remaining one is the conditioned state *(paccayuppanna dhamma*). If two of the four mental aggregates are the conditioning states (*paccaya dhamma*), then the remaining two are the conditioned states (*paccayuppanna dhamma*).

When we link the positive method together with the ones, the twos and the threes, this means we are also including the categories that compose the positive method, and these categories contain twenty-two faultless states in all. These states are described in the Dhammasaṅgaṇī [10] as follows:

Thoughts relating to the sensuous universe (*kāmāvacara-attha-mahācittāni*),

Contact *(phasso*),
Feeling (*vedanā*),
Perception *(saññā)*,
Thinking (*cetanā*),
Thought *(cittaṃ)*,
Conception *(vitakko*),
Discursive thought (*vicāro*),
Joy *(pīti)*,
Ease *(sukhuṃ)*,
Self-collectedness (*cittass'ekaggatā*),
Faith (*saddhindriyaṃ)*,
Energy *(viriyindriyaṃ)*,

[10]The term 'good' in Paṭṭhāna is also considered 'faultless', these terms are used interchangeably.

Mindfulness (*satindriyaṃ),*

Concentration *(samādhindriyaṃ),*

Wisdom *(paññindriyaṃ),*

Imagination (*manindriyaṃ),*

Pleasure *(somanassindriyaṃ),*

Vitality (*jīvitindriyaṃ),*

Right views *(sammā-diṭṭhi*),

Right intention *(sammā-sankappo*),

Right actions (*sammā-vāyāmo*).[11]

These states compose the first chapter of Dhammasaṅganī and are listed under the chapter of "Dependent on Faultless State," extract categories which define the aggregate state termed faultless. The following categories define how we ask the question about the condition to find out whether it is a condition of a....

1. Faultless state by root condition?
2. Faulty state by root condition?
3. Indeterminate state by root condition?
4. Faultless and indeterminate states by root condition?
5. Faulty and indeterminate states by root condition?
6. Faultless and faulty states by root condition?
7. Faultless, faulty, and indeterminate states by root condition?[12]

The Paṭṭhāna states "when the rest of the seven sections are each taken as reference, by turns, there is a set of 7 x 7 = 49 questions for root condition alone. For the Twenty-four Conditions *(Paccayas)* taken singly, there are 49 x 24 = 1,179 questions. From this it can be judged that the number of questions for the whole of Paṭṭhāna must be of a very high order. According to the commentary writings the figure is 404,948,533,248, and the sub-commentary writings, 388,778,713,344." [13] It becomes obvious, therefore,

[11]Rhys Davids 1900, 1996, 1-19
[12]Nārada 1992, xv. This listing exists in both in Dhammasaṅgaṇī and Paṭṭhāna
[13]Ibid. xv

that these configurations cannot be handled in this text. What can be offered when analyzing the conditions in Patthāna, so that a student may use the material presented on the subject of correlation, are the two following methods: a) the positive method (*anuloma paṭṭhāna*) and b) the negative method (*paccaniya paṭṭhāna*).

a) The Positive Method: When we look at the subject of origination, says Dr. Sircar, we are looking into the Four Noble Truths (*Ariya Saccas*), the formulae of Conditioned Genesis (*Paṭiccasamupāda)*, and cause and effect *(kamma)*. To understand the positive and negative method we need to review the three wholesome roots: non-greed *(alobha*), non-hatred *(adosa*) and non-delusion *(amoha*). We need to regard, as well, the three unwholesome roots: greed (*lobha),* hatred *(dosa*) and delusion (*moha*) which we first encountered in the subject of Origination.

Of the unwholesome (*akusala*) roots, greed *(lobha*) and hatred (*dosa*) are always associated with delusion *(moha*) but delusion *(moha*) may exist without these two. This is given in an example of how the mind can be trapped in dullness *(kusīta)* and lack of insight. Dullness of mind is viewed as lack of zeal [14] and can also breed deceptive thoughts that could lead to greediness. Hatred can be deceptive and is also associated with delusion. But greed and hatred can never be associated with each other. Hatred can never depend on greed and greed can never depend on hatred. How can a person hate something they want? Hate repeals, whereas greed attracts.

Of the three wholesome (*kusala)* roots, none of these exist alone. They are all present or non-greed (*alobha*) and non-hatred (*adosa)* might be present while delusion *(amoha*) is absent. This is found in a person who is filled with loving kindness and generosity but lacks understanding.

---

[14]Rhys Davids 1921, 1993, 224. The term "*kusīta*" to determine 'lack of zeal' relating the meaning to "*hīna-viriya*," which signifies a form of dullness.

b) The Negative Method: This method again indicates several possibilities of defining the way conditionality and interdependence arises together. One instance shows how root-phenomena arises out of a non-root phenomena. For example, skepticism and restlessness may bring delusion *(moha)*. Again... accompanied by non-root phenomena such as worries and anxieties condition the root hatred *(dosa)*, to arise. Another example of this is the non-root phenomena of impermanence, aloneness, and emptiness may cause sadness that is accompanied by hatred *(dosa)* to arise. Here sadness is not a root but hatred is a root and indicates a mixture of root and non-root.

Mūla Paṭṭhāna Sayadaw U-Nārada indicates in his translation of Paṭṭhāna that all of the Twenty-four Conditions may fit into these simple two divisions. And as we study the contents of Patthāna further the four methods: positive, negative, positive-negative, negative-positive lead us to center on events, causal connections, relationships which communicate the science of correlation *(paṭṭhāna-nyāya)*. The science referred to here reveals the life process of the universe governed by the natural law of cause and effect. The regularity of the natural law, which these methods define and list, should not cause the reader to believe that implicit in the orderly sequence houses a conception that each successive moment of change can be determined and predicated. As Dr. Sircar says: "This is not a play of blind change." [15] We can only attribute how each phenomena, dependent upon other phenomena, forms the conditions to the entire list of defining characteristics and achieve thereby a more lucid view of existing mental, physical and psychical events.

As we enter Patthāna and the method of correlation, we find reflected in these four divisions of positive, negative, positive/negative, negative/positive are the original dyadic relation-conceptions. These are the conditioning states *(paccayā dhamma)*, and the conditioned states *(paccayāuppanna dhamma)*, that arises from them. These are applied to all modes of conditionality and existence according to the Abhidhamma found in the six-fold method as follows:

[15]Dr. Rina Sircar discussed these factors in her lecture on Causation.

1. Origination of Triads (*Tika-Paṭṭhāna)*

2. Origination of Dyads (*Duka-Paṭṭhāna)*

3. Origination of Dyads and Triads (*Duka-Tika Paṭṭhāna)*

4. Origination of Triads and Dyads (*Tika -Duka Paṭṭhāna)*

5. Origination of Triads and Triads (*Tika - Tika Paṭṭhāna)*

6. Origination of Dyads and Dyads (*Duka - Duka Paṭṭhāna)*

The 6 forms of relationship may be reduced to only four principles, according to the *Abhidhammatha-Sangaha:* 1. Object *(ārammaṇa)* 2. Decisive Support *(upanissaya)* 3. Kamma *(kamma)*, 4. Presence *(aṭṭhi)*,[16] and finally reduced to that of consciousness and kamma. "Herein, all cases conascent material phenomena should be understood as twofold: throughout the course of existence they should be understood as those born of consciousness, and at rebirth-linking as those born of kamma."[17]

In order to sever ignorance the Buddha asks us to contemplate the working of causality. When we contemplate the Law of Dependent Origination (*Paṭicasamuppāda*) and understand that severing ignorance (*avijjā*) is the first fetter that must be cut in the root, it would be best for the student to look at the components of ignorance (*avijjā*). This investigation is necessary as the word *avijjā* carries a clear four-stage definition as defined by the many Theravadan sages.[18] They define the terms as, attachment to sensual pleasures, attachment to absorption's (*jhānas)*, attachment to a self. As these are considered false views they are considered ignorance. As the result of ignorance, rebirth (*jāti*), worry (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) and despair (*upayasa*), inevitably arises and comes as a result of the fetter of ignorance. This initial attachment produces an image of perpetual wandering (*saṁsāra*) in the unbroken wheel. If

[16]Bodhi 1993, 322

[17]Ibid. *Āramman'ūpanissaya-kamma-atthipaccayesu ca sabbe pi paccayā samodhānaṁ gacchanti. Sahajātarūpan ti pan' ettha sabbatthā pi pavatte cittasamutthāānaṁ patisandhiyaṁ katattā rūpānañ ca vasena duvidho hoti veditabbaṁ.*

[18]The sages we are referring to here are U-Nārada, Buddhaghosa, Ñāṇamoli, Nyanatiloka and U-Thitthila

the two main roots are cut the round of rebirth that will bring inevitable suffering is cut as well. As the Great Teacher says to his faithful disciple Ānanda in the Dīgha Nikāya:

"Profound Ānanda, is this Dependent Origination, profound does it appear. It is through not understanding, not penetrating this law, that this world resembles a tangled ball of thread, a bird's nest, a thicket of reeds and that man does not escape from the lower states of existence, from the course of woe and perdition suffering from the round of rebirth"[19]

It is therefore advised to deepen the study of dependent arising that is found revealed in the twelve factors by including the Twenty-four Conditions (*Paccayās*). *Paccayā* means cause or condition. It is something on which something else, the so-called 'conditioned thing' (*paccayuppana*) is dependent and without which the latter cannot be.

In the following chapter entitled The System of Correlation (*Paṭṭhāna nyāya*) we will look at the correlation between the conditioning state (*paccaya dhamma)* in relationship to the conditioned state (*paccayuppanna dhamma)*, the non-conditioned state *(paccanīya dhamma*) which is not a conditioned state of the positive condition. After we detail the conditions we will regard the related aspect (*upakāraka*). This means that when a state is present, the other states that are connected with it will be of three different catagories: 1) arise if they have not arisen, 2) continue to exist if they have already arisen, or 3) gradually develop while in existence.[20]

Mūla Paṭṭhāna Sayadaw U-Nārada indicates that the ultimate realities cannot of themselves force the accomplishment of states connecting to each other. He therefore mentions the force (*satti)* which has the power to bring about that accomplishment. He gives the example of the hotness of a chili that cannot exist apart from the chili itself. What this means is although a state may condition forces they cannot be apart from each other.

---

[19]Walshe 1987, 223
[20]Nārada 1992, xii

Many conditioning forces are found to be a karmic root *(mūla)* condition, as non-delusion is a conditioning state of a root condition of an Arahat. The conditioning force of root also includes those of predominance, conascence, mutuality, dependence, kamma-resultant, faculty, path, association, dissociation, presence, and non-disappearance.[21] These terms will become clearer as we look at the enumerated 24 conditions *(paccayās)* as follows:

The Twenty-four Conditions:

1. Root condition: (*Hetu - paccaya)*

Hetupaccayoti - hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo.[22]

'*Hetu*' refers to a part of a syllogism for a reason and for roots or root causes '*mula*' which are the karmic unwholesome *(akusala)*, mental states of greed *(lobha)*, hatred *(dosa)*, and delusion *(moha)*, as well as those wholesome (*kusala*) states such as greedlessness *(alobha)*, harmlessness *(adosa)*, and undeludedness (*amoha*). *Hetu-paccaya* comes to mean 'a phenomenon aiding in the sense of a root.'

"For states that have obtained a root cause condition are firm, like trees, and stable; but those without root-cause are, like moss with roots no bigger than sesame seeds, unstable. So an assistantial state may be understood as a root-cause condition in Pāli, since it established stableness through being of assistance in the sense of root."[23]

It is said in the Paṭṭhāna: "The roots are to those phenomena which are associated with roots, as well as to the corporeal phenomena such as bodily intimation, produced thereby, a condition by way of a root."[24] Toward an outcome of beneficence, the Arahat uproots any unwholesome karmic corporeal and mental states and therefore prevents all the resultant consciousness (*vipāka)* in the next consciousness (*viññāṇa*) from arising.

---

[21] Ibid. xii, xiii
[22] Chaṭṭha Saṅgāyana CD Rom, 1954-56
[23] Nyanatiloka 1938, 1957, 118
[24] Buddhaghosa 1975, 612

The conditioning state *(paccaya dhamma)* in relation to the root (*hetu*) connects six roots. They are as follows: namely, greed (*lobha)*, hatred *(dosa)*, delusion *(moha)*, non-greed *(alobha)*, non-hatred *(adosa)* and non-delusion *(amoha)*; and the conditioned state (*paccuppanna dhamma)* are all the types of consciousness and physic factors associated with them, as well as the groups of material qualities. [25] The material qualities are produced by kamma at the moment of having a cause to reincarnate (*sahetuka-paṭisandhi)*. No element of itself is morally qualifiable as wholesome *(kusala*) or unwholesome (*akusala*). Only the mental states conditioned by the roots (*hetus*) are rooted in one or the other.[26]

2. Object-condition - (*Ārammaṇa-paccaya):*

Ārammaṇapaccayoti - rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Sabbe dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

Yaṃ yaṃ dhammaṃ ārabbha ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ ārammaṇapaccayena paccayo.[27]

There are no states that are not object conditions for the kind of relation found in 'the sense bases'. For the eye-consciousness element, for example, concludes when any states of consciousness (*citta*) and consciousness-concomitants (*cetasikas*) arises

[25]Kashyap 1982, 223
[26]P. 138, Karunadasa, Buddhist Analysis of Matter
[27] Chaṭṭha Saṅgānaya CD Rom 1954-56

contingent upon their states. These latter states are object conditions for the arising states. This forms the condition of which becomes the visible object (*rūpa*), sound (*sadda*), odor (*gandha*), taste (*rasa*), tangible or mind object (*phoṭṭhabba*). So that which arises as light waves for the eye (*cakkhu*), is that condition for the arising of eye-consciousness (*cakkhu-viññāṇa*) and ear consciousness (*sota viññāṇa*) etc. An image which is given in the Vishuddhimagga is that of "a weak man gets up and stands by hanging on a stick or rope, so states of consciousness and consciousness-concomitants always arise and are present contingent upon visible data as their object."

Ārammaṇa paccaya is therefore a type of relationship in that the conditioning state (*paccaya dhamma*) is an object of the conditioned state (*paccayuppanna dhamma*), which must be a type of consciousness or a psychic factor. All the types of consciousness, all the psychic factors, all kinds of material qualities, *nibbāna*, and all the concepts that arises may come as the conditioning state (*paccaya dhamma*) in this relationship. In other words, these arising states may be the objects of our cognition.

There is, in fact, not a single essential arising factor that does not become an object condition (*ārammaṇa paccaya*) of consciousness and the psychic factors. Thus this condition can be of six kinds, namely visible-*ārammaṇa*, audible-*ārammaṇa*, odorous-*ārammaṇa*, taste related-*ārammaṇa*, tangible-*ārammaṇa* and cognisable-*ārammaṇa*.

3. Predominance condition - (*Adhipati-paccaya*):

Adhipatipaccayoti - changādhipati changasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānāñca rūpānaṃ adhipatipaccayena paccayo. vīriyādhipati vīriyasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ adhipatipaccayena paccayo. cittādhipati cittasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ adhipatipaccayena paccayo. viaṃsādhipati vīmaṃsasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ adhipatipaccayena paccayo.

yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā te te dhammā tesaṃ tesaṃ dhammānaṃ adhipatipaccayena paccayo.[28]

Adhipati means supreme, sovereign, lord, chief or king. The king of a country by using his authority over all his people, can contribute to the peace and prosperity of his country to the great extent. This means that the king can condition his country by way of his predominance over all others.[29] This condition of mental predominance or preponderance of the mental faculties is also associated with zeal or purity of intention *(chanda)*, energy *(virya)*, consciousness *(citta)* and investigation *(vimaṁsā)*. It is important to note here that only one of these four states of consciousnesses *(cittas)* and consciousness concomitants *(cetasikas)* can arise at a given time and this lends understanding to the word 'predominance.' The predominant factor then conditions its associates (*cittas* and *cetasikas*) to accomplish the goal set by it.

In *adhipati paccaya* the conditioning state *(paccaya dhamma)* exercises a dominating influence over the conditioned state *(paccayupanna dhamma)*. These are of two kinds: namely, a) *ārammaṇadhipati paccaya* and b) *saha-jātadhipati paccaya.*

a) *ārammaṇadhipati paccaya* is a kind of relation in which the conditioning state *(paccaya dhamma)* exercises a dominating influence over the conditioned state *(paccayuppanna dhamma)*, being an object *(ārammaṇa)* of it that is a type of consciousness or psychic factor.

The only objects tnat can be the conditioning states *(paccaya dhammas)* in this

[28] Chaṭṭha Saṅgāyana CD-Rom 1954-56
[29] Mon 1995, 324

relationship are those which are the most lovable and most cherished.[30] The two types of consciousnesses accompanied by hatred (*dosa*), the two accompanied by delusion (*moha*), the touch-consciousness accompanied by pain, and the concomitants of all these cannot possibly come as the conditioning state (*paccaya dhamma*) in this relationship, inasmuch as they cannot be most lovable and most cherishable. With the exception of these, the remaining types of consciousnesses, together with all their respective concomitants, may be the conditioning state (*paccaya dhamma*), again only if they are most lovable and most cherished.

Ledi Sayadaw illustrates this relationship by the story of Sutasoma Jataka: "The kind Porisada, owing to the his extreme delight in human flesh, abandoned his kingdom solely for the sake of it, and lived a wanderer's life in the forest."[31] Here, the savor of human flesh in the conditioning state (*paccaya dhamma*) of predominant object (*ārammaṇadhipati*) relation; and, kind Porisada's consciousness rooted in appetite (*lobha*) is the conditioned state (*paccayuppanna dhamma*).

Sutasoma, having a very high regard for truth, forsook his sovereignty, all his royal family, and even his life, for the sake of truth and went to throw himself into the hands of Porisada. In that case, 'truth' is the conditioning state (*paccaya dhamma*), and Sutasoma's moral consciousness is the conditioned state (*paccayuppanna dhamma*).

b) *sahajātadhipati paccaya* is a type of relationship in which the conditioning state (*paccaya dhamma*) exercises a dominating influence over the conditioned state (*paccayuppanna dhamma*), being a concomitant (*sahajāta*) of it, which may be consciousness, psychic factors, or the material qualities produced by the dominant thoughts.

---

[30]Bodhi 1993, 316. In his translation "cherished" is defined as that which is dearly regarded and esteemed. This term is extremely suitable to defining the paccaya dhamma of predominance condition (*adhipati paccaya*) because the term alludes to nurturing and caring with affection.
[31] Ledi Sayadaw 1986, 10

The concomitants that come forward as the conditioning states (*paccaya dhammas)* in this relationship are the four named above: 1) intention (*chanda)*, 2) active thought (*citta)*, 3) energy (*viriya)*, and 4) the will to investigate (*vimaṁsā)*, because they exercise a dominating influence over the consciousness, psychic factors and the material qualities with which they are associated.

4. Proximity condition (*Samanantara Paccaya)*

5. Contiguity condition *(Anantara Paccaya)*

Samanantarapaccayoti [anantarapaccayoti] [32] *- cakkhuviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammāṃ samanantarapaccayena [anantarapaccayena] paccayo. manodhātu taṃsampayuttakā ca chammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo.*

sotaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo. manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammāmaṃ samanantarapaccayena [anantarapaccayena] paccayo.

ghāṇaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo. manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo.

jivhāviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo. manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayeno [anantarapaccayena] paccayo.

[32] Square brakets, the authors insert, indicates the equal interchange between proximity condition and contiquity condition showing they read similarly in the Pāli texts.

kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo. manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo.

purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo. purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo.

purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo. purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo.

purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo. purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo.

yesaṃ yesaṃ dhammānaṃ samanantarā [anantarā] ye ye dhammā uppajjanti cittacetasikā dhammā te te dhammā tesaṃ tesaṃ dhammānaṃ samanantarapaccayena [anantarapaccayena] paccayo.[33]

There is no essential difference between the meaning of these words, 'proximity and contiguity' just as in the case of the words 'growth and continuity' it simply forms a dyadic naming without any separation of time and space. These are the two conditions for the immediately following states, without interval, in the process of consciousness. An example would be the following: In the visual process, eye-consciousness *(cakkhu viññāṇa)* and its associated states are related to mind element and its associated states by contiguity condition [34] which performs the function of receiving the visible object. This causes the immediate following kamma-resultant *(kamma vipāka)*, mind element *(mano-*

[33] Chaṭṭha Saṅgāyana CD-Rom 1954-56
[34] Nārada 1994, 4

dhātu) and the phenomena associated with the condition, by way of proximity. Each preceding wholesome or unwholesome phenomenon is to any succeeding phenomena a way of proximity. The only subtle difference that arises between these two terms, proximity and continuity, comes in through the meaning found in the Sanskrit root. The Sanskrit word "*Antara*" alludes to contrasting the two 'inside' relationships of consciousness with its concomitants where "*Sama*" indicates the 'outer' immediate continuity which is even and level between the two.[35]

An analogy that is helpful in understanding this condition is that of a King and his son. When a King dies, his eldest son becomes King without interruption in the lineage or monarchy. Thus we can say, that the King helps his eldest son to become King by continuity condition. [36] Therefore contiguity condition (*anantara paccaya)* is a kind of relationship in which the conditioning state (*paccaya dhamma*) immediately precedes by succeeding the conditioned state (*paccayuppanna dhamma)*. This is the same for proximity condition (*samanantara paccaya)*.

A thought has at every moment of preceding consciousness a relationship to what has just ceased and is related to every moment of succeeding consciousness that has immediately arisen by way of this condition (*paccaya*). And, this preceding proximity relationship prevails throughout the whole span of the recurring existences of an individual, right from the untraceable beginning, with unbroken continuity. But, only after the person has attained the Path of Arahantship and has entered the final extinction of the five aggregates (*kkhandha-parinibbāna)*, does this continuum break and cease forever.

6. Conascence condition - *(Saha-jāta paccaya):*

Sahajātapaccayoti - cattāro khandhā arūpino aññamaññaṃ sahātapaccayena paccayo. cattāro mahābhūtā aññamaññaṃ sahajātapaccayena paccayo. okkantikkhaṇe nāmarūpaṃñ aññamaññaṃ sahjātapaccayena paccayo. cittacetasikā dhammā

---

[35]Rhys Davids 1921, 1993, 47 and 681
[36]Ibid. 325

cittasamuṭṭhānānaṃ rūpānaṃ shajātapaccayena paccayo. mahābhūtā upādārūpānaṃ sahjātapaccayena paccayo. rūpino dhammā arūpīnaṃ dhammānaṃ kiñci kāle sahajātapaccayena paccayo kiñci kāle na sahajātapaccayena paccayo.[37]

This condition is one that arises simultaneously with other phenomena. For example, the four immaterial aggregates *(arūpa kkhandas)* are mutually related to one another by Conascence condition. Another example of this condition are the great primaries (*mahābhūtas*) earth, water, fire, air and space are mutually related[38] and could not exist independent of one another. This can be more clearly understood if one utilizes the image of how a state arising assists another state such as a lamp for illumination. When an oil lamp is lighted, the light comes out simultaneously. Then we can see, that the lamp conditions the light to spread out as soon as the lamp lights up. So in *Sahajāta Paccaya* a kind of relationship exists in which the conditioning state (*paccaya dhamma)* co-exists with the conditioned state (*paccayuppanna dhamma)*. The arising, the existing and the passing away of the two are all simultaneous. The following factors are related together by way of this relation: All the types of consciousness to their mental factors *(cetasikas*), and the moment of conception or reincarnation (*patisandhi)* to the seat of consciousness, the heart.

7. Mutuality condition - (*Aññā-m-añña-paccaya)*

Aññamaññapaccayoti - cattāro khandhā arūpino aññamaññapaccayena paccayo. cattāro mahābhūtā aññamaññapaccayena paccayo. okkantikkhaṇe nāmarūpaṃ aññamaññapaccayena paccayo.[39]

The factors mentioned in the listing of mental phenomena, mental, feeling, mental formations, and consciousness, including the four elements (*mahābhūtās*) are conditioned by way of mutuality in the same manner of three standing sticks that prop up each other. If one stick is removed the others will fall. As this shows reciprocal support so does cause and effect support each other by means of mutuality. "Thus a conditioning state (*paccaya dhamma*) in the relation of mutuality give its force *(satti)* to the conditioned state

---

[37] Chaṭṭha Saṅgāyana CD-Rom 1954-56
[38] Nārada 1992, 5
[39] Chaṭṭha Saṅgāyana CD-Rom 1954-56

(*paccayuppanna dhamma)* and also receives the force of the conditioned state (*paccaya dhamma*), which is a conditioning state relative to itself." [40] In mutality (*Añña-m-añña Paccaya)* as long as each of the factors remain in such an upright position, so will all remain in the same position. Exactly so should this relation of mutual dependence be understood. This relation exists between the same states of things as in the above listing.

8. Support or Dependence condition - *(Nissaya-paccaya)*

Nissayapaccayoti - cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo. cattāro mahābhūtā aññamaññaṃ nissayapaccayena paccayo. okkantikkhaṇe nāmarūpaṃ aññamaññaṃnissayapaccayena paccayo. cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ nissayapaccayena paccayo. mahābhūtā upādārūpānaṃ nissayapaccayena paccayo. [41]

This condition is based on the same natural relationship of the trees that have the earth as its base of support or as canvas is for a painting. In this way, the five sense organs and the physical base of the mind are for the support corresponding to the six kinds of consciousness a prenascent support (*purejāta-nissaya*), i.e. previously arisen, condition by way of support. Furthermore, co-nascent support (*sahajāta-nissaya*) is mutually conditioned by another factor by way of support. That corporal phenomena supported by which the mind element *(mano-dhātu*), and the mind-consciousness-element (*mano-viññāṇa-dhātu*) come into operation, this corporeal phenomenon (*rūpa*) is to the mind-element and mind consciousness-element, and to the phenomena associated with it, a condition by way of support. The corporeal phenomenon refers here to the physical base of the mind, literally the "heartbase" (*hadaya-vatthu).* However, this later term in not found in the Abhidhamma Pitaka.[42] as I stated earlier in the first chapter.[43] An image that is given often to describe support condition *(nissaya paccaya*) is the example of a person

[40]Bodhi 1993, 318
[41] Chaṭṭha Saṅgāyana CD-Rom 1954-56
[42]Nyanatiloka 1938, 1957, 121
[43]See chapter on Citta in this treatise

crossing a river by rowing a canoe. We can say the canoe helps the person by means of support condition, and reciprocally the person aids the canoe to get over to the other side by means of support condition.[44] Therefore in *Nissaya Paccaya* one finds that the conditioning state (*paccaya dhamma*) is a ground or support on which the conditioned state (*paccayuppanna dhamma)* rests.

9. Decisive Support or Powerful Dependence condition - (*Upanissaya-paccaya)*

Upanissayapaccayoti - purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalāṃ dhammāṃ kesañci upanissayapaccayena paccayo. purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo. purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ desañci upanissayapaccayena paccayo. purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo. purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo.

Utubhojanampi upanissayapaccayena paccayo. Puggalopi upanissayapaccayena paccayo. senāsanampi upanissayapaccayena paccayo. [45]

Just as a strong depression (*ayassa*) is called despair (*upayassa)* so a strong support (*nissaya*) is called decisive support. *Upanissaya* designates a powerful means, or inducement. Hence, the decisive-support-condition can be considered as a phenomenon aiding as a powerful inducement. This happens by way of object, proximity, and natural condition. Nyanatiloka describes this condition: As an object of consciousness that

---

[44]Mon 1995, 326

[45] Chaṭṭha Saṅgāyana CD-Rom 1954-56

becomes very predominant. He says: "In other words, anything past or future, material or mental, real or imaginary, wholesome or unwholesome may, if taken as an object of reflection, become a decisive support, or an inducement, for the arising of various thoughts and activities which, on their part, may be wholesome or unwholesome according to the nature of the reflection which is the conditioning factor."[46] This can be comprehended further in the image of parents who are powerful support for their children. As decisive support by way of proximity is the same as what Nyanatiloka describes above. Proximate-decisive support by way of natural causes such as rain is a powerful cause that supports the growth of plants and animals.

Nyanatiloka gives a another example: "By the decisive support of such things as faith, one gives alms, observes the moral rules, performs the *Uposatha* functions,[47] and develops *Jhāna* or insight etc. Or, by the decisive support of morality, learning, liberality, or wisdom, one gives alms, etc."[48] Thus, these things are to the increase of development of faith (*saddhā*), morality (*sīla*), learning (*ugganhāti*),[49] liberality (*sādhīna*) and wisdom (*paññā*), all a condition by way of decisive support. Desire may be a natural or direct condition to theft, hate, slander or murder, climate, food or to good or bad health, as well as to friends who spiritually progress or deteriorate. Therefore in *upanissaya paccaya* one

---

[46]Nyanatiloka 1938, 1957, 333
[47]Buddhaghosa 1975, 16. The term "*upasatha*" is a derivative of *(upavasati)*=to observe or to prepare, is the name for the day of fasting, or vigil observed on the day of the new moon, waxing moon and waning moon. On these days it is customary for laymen to undertake the 8 Precepts.
[48]Nyanatiloka 1938, 1957, 333
[49]Ledi Sayadaw 1971, 1983, 1 and 8. "*Ugganhāti*" is also termed "*ugghatitaññu*" referring to one who during a given explanation comes to penetrate the truth.

finds the conditioning state (*paccaya dhamma)* as a sufficing condition for the presence of the conditioned state (*paccayuppanna dhamma)*. In Compendium this paccaya is found to be of three kinds, namely,

1. *ārammaṇūpanissaya,* which is a condition where the conditioning state is an exceptionally desirable or important object that causes the conditioned states, the mental phenomena which apprehend it, to arise in strong dependence on it.

2. *anantarūpanissaya,* is identical with proximity with respect to the conditioning and conditioned states, but differs from it slightly in the forces of the conditions for example: Proximity is the force which causes the succeeding mental states to arise immediately after the preceding states have ceased; but the *anantarūpanissaya* is the force which causes the succeeding states to arise because they are strongly dependent on the ceasing of the preceding states.

3. *Pakatūpanissaya,* is a wide relationship that includes as the conditioning states all past mental or material phenomena that becomes strongly influential toward the arising, at a subsequent time, of the conditioned states which are subsequent cittas and cetasikas. For example, prior lust may be the *pakatūpanissaya* for the volitions of killing, stealing, sexual misconduct etc. or prior faith for the volitional activity of charitable giving influenced by following the precepts or practicing meditation.[50]

Pakatūpanissaya Paccaya is the relation in which the conditioning state (*paccaya dhamma)* is the natural sufficing condition of the conditioned state (*paccayuppanna dhamma)*. This is a type of present consciousness together with its psychic factors. All past, present and future, internal and external classes of consciousness together with their psychic factors, all material qualities, extinction of craving (*nibbāna)*, and concepts (*paññatti*) are natural sufficing conditions proportionately related, as the case may be, to all the present classes of consciousness and their concomitants.

---

[50]Bodhi 1993, 315-316

10. Pre-nascence condition or pre-existence (*Pure-jāta-paccaya)*

Purejātapaccayoti - cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. ghānāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

rūpāyatinaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti taṃ rūpaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ kiñci kāle purejātapaccayena paccayo, kiñci kāle na purejātapaccayena paccayo. [51]

This condition explains that there cannot be eye-consciousness (*cakkhu-viññāṇa)* without the pre-arising of the visual organ *(cakkhu*), except at its first appearance at birth, when eye-sensitivity and eye-consciousness are co-nascent. This condition (*paccaya*) refers to something previously arisen, which forms a base for something arising later on. For example, the sun and the moon have come into existence since the formation of this solar system. They give light to the people who are living on the earth now. So we may say that the sun and the moon aid people by means of pre-nascence condition.

---

[51] Chaṭṭha Saṅgāyana CD-Rom 1954-56

Therefore it follows in *Purejāta Paccaya* that the six organs, as well as the five sensible objects are related to the corresponding kinds of consciousness: eye-consciousness *(cakkhu-viññāṇa)*, ear-consciousness *(sota-viññāṇa)* etc., by way of this relationship and they function as the conditioning state *(paccaya dhamma)*. At the moment of reincarnation (*paṭisandhi)*, it is said that the mind-consciousness (*mano-viññāṇa*) arises together with the heart-organ *(hadaya-vatthu)* taking the conditioned state (*paccayuppanna dhamma*) for their arising. This point is clarified further in the Compendium as a misunderstanding could arise between base prenascence (*vatthu-purejāta)* and object prenascence *(ārammaṇa-purejāta*) which are the two main types of this condition *(purejāta paccaya)*. What the Venerable Mūla Paṭṭhāna Sayadaw U-Nārada indicates is that "the heart-base (*hadaya-vatthu*) is not a prenascence condition for the mental states at the moment of rebirth-linking, since on that occasion the heart-base and mental states arise simultaneously as conascence and mutuality conditions. But the heart-base (*hadaya-vatthu*) arisen at the rebirth moment becomes a prenascence condition for the first *bhavanga citta* [undercurrent consciousness] immediately following the rebirth consciousness, and thereafter it becomes a prenascence condition for all mind element, and mind-consciousness element *cittas* during the course of a life".[52]

11. Post-nascence condition or post-existent condition- (*Pacchā-jāta-paccaya)*:

Pacchājātapaccayoti - pacchājāta cittacetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo. [53]

This condition can be regarded as a prop or a support. An example given is that of a young vulture, after being hatched from the egg, feels hungry. It expects that its mother will bring some food for it to eat. But the mother vulture as a rule, never brings food for its off-spring. So nature comes in to help. The off-springs' volition (*cetana*) for eating food causes its body to grow quickly. Here the off-springs' body conditioned state

[52]Bodhi 1993, 314

[53] Chaṭṭha Saṅgāyana CD-Rom 1954-56

(*paccayuppanna dhamma*) has arisen earlier, and the volition for eating, the conditioning state (*paccaya dhamma*) arises later.[54] Here we see how post-nascence condition arises.

In *paccājāta paccaya* one finds the conditioning state (*paccayadhamma* is consciousness (*citta*) and its mental factors (*cetasikas)* that arise only posterior to the arising of the conditioned state *(paccayuppanna dhamma)*, the body of the being. Here, the conditioning state (*paccaya dhamma)* assists in the arising of the conditioned state (*paccayuppanna dhamma)*, being posterior to it; just as the rain water that falls every subsequent year assists in the growth of such vegetation as has grown up in previous years.[55] It is important to note, as given in the Compendium, that the first rising foundation for the conditioned existence of life (*bhavanga*) in relation to the material phenomena born of kamma arises at the rebirth-linking moment (*paṭisandhi*). This is what is referred to as the action of the post-nascence conditioning state assisting conditioned states that have subsequently arisen by supporting them and strengthening them [56] as the images of the baby vulture and vegetation above indicates.

12. Frequency or Repetition condition - *(Āsevana-paccaya)*:

Āsevanapaccayoti - purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo. purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ āsevanapaccayena paccayo. purimā purimā kiriyābyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyābyākatānaṃ dhammānaṃ āsevanapaccayena paccayo. [57]

This condition identifies a karmic consciousness in which the preceding impulsive moments are for all the succeeding ones a condition by way of repetition and frequency. Just as in learning by memory, through constant repetition, the later recitation by the student, becomes gradually easier and easier. Repetition condition is threefold by way of

[54]Mon 1995, 327
[55]Bodhi 1993, 313
[56]Ibid. 313
[57] Chaṭṭha Saṅgāyana CD-Rom 1954-56

karmically, wholesome *(kusala)*, unwholesome *(akusala)* or mere functional *(kiriya)* impulsions *(javana)*. In cognition processes *(citta vīthe)*, the *(javana cittas)* usually occur seven times due to the rate of impulsions qualified by the terms *kusala, akusala* and *kiriya.* Here all the preceding *(javanas)* are for the succeeding ones a condition by way of repetition and frequency.

In *āsevana paccaya* the relationship of the conditioning state *(paccaya dhamma)* is the constant repetition of which adds to the strength and proficiency of the conditioned state *(paccayuppanna dhamma)*; just as a student understands and remembers a passage that is being studied the more s/he reads it.

The intricate relationship in this condition exists between one thought-moment and the other and can be detailed in the forty-seven types of mundane *javana*-consciousnesses. For example:

Immoral *(akusala)* 12 +

Moral *(kusala)* 8 +

Super-normal consciousness *(mahaggata)* 9 +

Functional *(kiriya)* consciousness 18 = 47. [58]

In these forty-seven consciousnesses, every thought-moment adds to the strength and proficiency of the succeeding ones that are together related by way of this repetition condition.

13. Kamma condition - *(Kamma paccaya)*:

Kammapaccayoti - kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. cetanā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ kammapaccayena paccayo. [59]

---

[58]Buddhaghosa 1975, 881. This itemization can be found in the Consciousness Group Chart (fold-out) by Nyanatiloka at the end of Buddhist Manual of Terms and in the Consciousness Aggregate Chart
[59] Chaṭṭha Saṅgāyana CD-Rom 1954-56

A well preserved seed when placed in well watered ground, gives rise to an off-shoot.[60] This is an example of how pre-natal kamma volition stemming from ignorance (*avijjā*) and clinging (*taṇhā*) in a previous birth that is the generating condition of the five sense organs. The five-fold sense consciousness, such as eye-consciousness *(cakkhu-viññāṇa)* etc., and the other kamma-produced mental and corporeal phenomena *(nāma-rūpa)* in a later birth rise into being at rebirth-linking consciousness (*paṭisandhi)*. These can appear in worldly (*lokiya)* wholesome *(kusala*) or unwholesome (*akusala*) bodily (*kāya-kamma*), verbal *(vaci-kamma*), or mental actions *(mano-kamma*).

In *kamma paccaya* we can see the conditioning states (*paccaya dhamma)* as volition (*cetanā)*, which guides and regulates the action; and the conditioned state (*paccyuppanna dhammas)* as the consciousness *(citta*), its mental factors (*cetasikas),* and the material qualities generated by the *kamma* and the mind. Here, volition functions as a conascent kamma condition by causing its concomitants (*cetasikas)* to perform their respective tasks. The concomitants do this by arousing the appropriate kinds of material phenomena simultaneously with its own arising.[61] This state of conascent kamma condition is called *(sahajāta-kamma-paccaya)*. Another kind of kamma mentioned in the Compendium is that which is asynchronous (*nānākkhaṇika-kamma-paccaya*). This means that the conditioning force (*paccaya dhamma*) has the ability of such strong volition it generates the appropriate resultant mental states and kamma-born materiality.[62]

14. Kamma result condition - *(Vipāka-paccaya)*:

Vipāpakapaccayoti - vipākā cattāro khandhā arūpino aññamaññaṃ vipākapaccayena paccayo. [63]

This is a condition by way of its passive nature supports the other associated kamma-resultant phenomena in their passivity and quiescence. An example could be seen

[60]Mon 1995, 328
[61]Bodhi 1993, 312
[62]Ibid
[63] Chaṭṭha Saṅgāyana CD-Rom 1954-56

in how a cool breeze makes a person in the cool shade feel cooler.[64] Similarly, (*vipāka citta*) and its concomitants (*cetasikas*), which by nature arise peacefully, mutually aid one another by *kamma*-result condition. They arise more peacefully and leisurely because they are a form of non-active, maturing kamma.

In *vipāka paccaya* the conditioning states (*paccaya dhammas)* are the thirty-six types of resultant-consciousness and their mental factors *(cetasikas*); and the conditioned states (*paccayuppanna dhammas)* are the same when they are mutually related, as well as the material qualities generated by kamma and mind. An example is given in the Compendium of the mind of a person during sleep. All resultant cognitive processes (*bhavanga)* rises and passes away without any effort by body and mind *(nirussāha*). Similarly, the five-door cognitive functions have no force toward the object and are therefore called quiescent.[65]

15. Nutriment condition - (*Āhāra-paccaya)*:

Āhārapaccayoti - kabaḷīkāro āhāro imassa kāyassa āhārapaccayena paccayo. arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ āhārapaccayena paccayo. [66]

In this condition we refer to the four nutriments, material food (*oja),* sensory or mental contact (*phassa*), karmic volition (*mano-sancetanā*) and consciousness (*viññāṇa*). These function in the sense of a prop or support, and they help the corporeal state by way of edible food and mental phenomena via nutriments, contact, mental volitions and consciousness. An example of this condition is found in how parents produce, support and look after their children so that they will grow up happily.[67] Another example is a wooden beam supporting a leaning old house making the house more stable and durable.[68]

---

[64]Mon 1995, 329
[65]Bodhi 1993, 313
[66] Chattha Saṅgāyana CD-Rom 1954-56
[67]Mon 1995, 329
[68]Ibid.

In *āhāra paccaya* the conditioning state (*paccaya dhamma)* are the four kinds of nutriments named above which nourish the conditioned state (*paccayuppanna dhammas)*, namely all the states of mind and body, so as to enable them to endure long, to develop, to flourish and to thrive.

16. Faculty or controlling condition - (*Indriya-paccaya)*:

Indriyapaccayoti - cakkhundriyaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ indriyapaccayena paccayo. sotindriyaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ indriyapaccayena paccayo. ghānindriyaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ indriyapaccayena paccayo. jivhindriyaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca khammānaṃ indriyapaccayena paccayo. kāyindriyaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ indriyapaccayena paccayo. rūpajīvitindriyaṃ kaṭattārūpānaṃ indriyapaccayena paccayo.

arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ indriyapaccayena paccayo. [69]

This condition refers to twenty of the faculties (*indriyas*) leaving out the sense-objects and bodily nutriment (*bhāva rūpas*). The faculties, or personal potentialities of vision, hearing, smell, taste, body-sensibility, femininity, masculinity, and vitality, are the forms considered faculty. [70] The physical sense-faculties eye, ear etc., are a condition only to mental phenomena, eye-consciousness, ear consciousness etc., while the remaining faculties such as bodily positive feelings *(sukha*), pain (*dukkha*), gladness *(somanassa*), sadness (*domanassa*), and indifference (*upekkhā)* may be sometimes a condition to physical phenomena as well. The physical life faculty is related to the corporeal phenomena due to residual kamma, a condition by way of faculty. Or stated more simply, *indriyas* like Ministers, have control over their respective departments or faculties, and by

---

[69] Chaṭṭha Saṅgāyana CD-Rom 1954-56
[70] Rhys Davids 1900, 1996, 204 and 247

this virtue they contribute to the progress and prosperity of the whole system.[71] This contribution is said to take place by means of faculty condition

The *indriya paccayas* show three different kinds of relations, namely co-existence, pre-existence, and physical-life. Of these, the conditioning states *(paccaya dhammas)* of the first kind, are the following fifteen co-existent faculties: psychic life *(jīva)*, consciousness *(viññāṇa)*, pleasure (*sukha*), pain *(dukkha)*, delight *(pīti)*, antipathy *(dosa)*, indifference (*tatramajjhattatā*), faith *(saddhā)*, energy (*viriya)*, mindfulness (*sati)*, concentration *(samādhi)*, reason (*vicāra*), the feeling that one can realize what is not yet realized (*vitakka*), partial realization (*yoniso-manasikāra*), and the final realization *(nibbāna)*. The conditioned states (*paccayuppanna dhammas)* are their co-existent properties, both mental and material.

The conditioning states (*paccaya dhammas)* of the second kind, pre-existing, are the five sentient organs such as eye (*cakku*), ear *(sota)*, nose *(ghāṇa*), tongue (*jivhā*) and body (*kāya*). And the conditioned states (*paccayuppanna dhammas)* are the five senses together with their concomitants.

The conditioning state (*paccaya dhamma*) of the third kind-physical life, is only one, physical life itself. And the conditioned states (*paccayuppanna dhammas)* are all the material qualities produced by kamma, with the exception of physical life itself.

17. Jhāna condition - (*Jhāna-paccaya)*:

Jhānapaccayoti - jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ jhānapaccayena paccayo. [72]

---

[71] Bodhi 1993, 320

[72] Chaṭṭha Saṅgāyana CD-Rom 1954-56

This condition refers to mental absorption that is understood as deeper levels of concentration. The predominating seven factors composing the *jhāna paccaya* are the following:

1) Thought conception (*vitakka*),

2) Discursive thinking (*vicāra*),

3) Interest (*pīti*),

4) Happiness (*sukha*),

5) Sadness (*domanassa*),

6) Indifference (*upekkhā*)

7) Concentration (*citt'ekaggatā=samādhi*).

These composite seven *jhāna* factors listed above are either wholesome (*kusala*), unwholesome (*akusala*), *karma*-resultant (*vipāka*), or functional (*kiriya*), and are supporting the phenomena associated with in their state of 'being absorbed in', or 'brooding over.' These factors help define the condition of *jhāna paccaya*. Nyanatiloka references these *jhāna* conditions in the following manner: 1,2,3,4,7 are found in four classes of greedy *(lobha)* consciousness; 1,2,5,7 in hateful *(dosa)* consciousness; 1,2,6,7, in the deluded (*moha)* consciousness.[73]

Jhāna paccaya can be understood in its widest sense, not only within the framework of the spheres such as in the meditative stages of the fine-material sphere (*rūpāvacara)*, immaterial sphere (*arūpāvacara) or* super-mundane sphere (*lokuttara)*. For the conditioning states (*paccaya dhammas)* in this relation are the seven constituents of *jhāna paccaya*, namely thought conception (*vitakka)*, discursive thinking (*vicāra)*, rapture (*pīti)*, glad-mindedness (*somanassa)*, sad-mindedness (*domanassa)*, equanimity (*upekkhā) and* one-pointedness of mind (*ekaggatā)*. And the conditioned states (*paccayuppanna dhammas)* are all the types of consciousness, with the exception of twice-fivefold *viññāṇa* which is equanimity *(uppekhā*) and one-pointedness (*ekkagatā)* of consciousness, their

[73]Nyanatiloka 1988, 124-125

concomitants, and the material qualities co-existent with the seven constituents mentioned above.[74]

18. Path condition - (*Magga-paccaya)*:

Maggapaccayoti - maggaṅgāni jhānasampayuttakṃnaā dhammnaṃ saṃ muṭṭhānānañca rūpānaṃ maggapaccayena paccayo. [75]

The composition of the *Magga Paccaya* contain the four factors leading to the blissful destinations and the goal (*nibbāna*), as well as the four unwholesome path factors leading to destinations of continual suffering. These are the following twelve conditions, distinguishing karmically wholesome *(kusala*), unwholesome (*akusala)* and neutral *(kiriya*) resultants which aid phenomena or deter it. They are:

1. Wisdom *(paññā),*
2. Thought-conception (*vitakka*),
3. Right speech (*sammā-vācā*),
4. Right bodily action (*sammā-kammanta*),
5. Right livelihood *(sammā-ājīva*),
6. Energy *(viriya),*
7. Mindfulness *(sati)*
8. Concentration (*samādhi)*
9. Wrong views (*micchā-diṭṭhi*),
10. Wrong speech (*micchā-vācā*),
11. Wrong bodily action *(micchā-kammanta*),
12. Wrong livelihood (*micchā-ājīva*).

Of these 1,3,4,5 belong to Right path, and 9,10,11,12 to the wrong path while 2,6,7,8, may belong to either which are often associated with the mental groups, as well as

[74] Thittila 1987, 347
[75] Chaṭṭha Saṅgāyana CD-Rom 1954-56

the corporeal phenomena due to "residual kamma," [76] a condition by way of path.

Magga paccaya if followed in the right direction leads to the goal (*nibbāna*) or the realm of misery *(dukkha)* if followed wrongly. The twelve constituents, listed above, of the Path are the conditioning states (*paccaya dhammas)* in this relation. And the conditioned states (*paccayuppana dhammas)* are all the types of consciousness (*cittas*), and mental concomitants (*cetasikas*) conditioned by the root (*hetu),* and all conascent material qualities co-existing with the types of consciousness *(sahetuka*).

19. Association condition -(*Sampayutta-paccaya)*:

Sampayuttapaccayoti- cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo. [77]

Sampayutta paccaya only relates to mental phenomena because all mental conditions are related to one another by association as Nyanatiloka says: "They aid one another by their being inseparably associated having the same physical, or mental base, the same object, the same time of arising, the same time of disappearing."[78] An example of this can be found in how the essence of tea, milk, sugar and water are thoroughly mixed in a cup. They cannot be differentiated and they give a combined and pleasant taste.[79] Similarly consciousness and its concomitants together form the four mental aggregates, and they are so thoroughly mixed they cannot be differentiated.

In *sampayutta paccaya* all types of consciousness' (*cittas*) are related with their respective mental factors *(cetasikas)* by way of this relation. The conditioning state

---

[76] Nyanatiloka 1938, 1957, 125. Here reference is made to the Kusala-ttika (*pañha-vāra*) when he speaking of "residual kamma."

[77] Chaṭṭha Saṅgāyana CD-Rom 1954-56

[78] Nyanatiloka 1938, 1957, 125

[79] Dr. Rina Sircar. In her lecture on the Paccayas, Dr. Sircar uses this example of the combined elements of tea to define this condition.

(paccaya dhamma) causes other mental states, the conditioned state *(paccayuppanna dhamma)* to arise and be associated in an inseparable group characterized by its members having a common arising and cessation, a common object and a common physical base.[80]

20. Dissociation condition - *(Vippayutta-paccaya)*:

Vippayuttapaccayoti - rūpino dhammā arūpīnaṃ dhammānaṃ vippayuttapaccayena paccayo. arūpino dhammā rūpīnaṃ dhammānaṃ vippayuttapaccayena paccayo. [81]

Vippayutta paccaya refers to material states which are related to the immaterial states by not having the same base such as eye *(cakkhu)*, ear *(sota)*, etc. and object, such as the corporeal phenomena distinctions to mental phenomena, or visa versa.[82] For example, in a necklace of gold one finds jewels that do not mix up. They can be differentiated easily by sight. The gold makes the jewels distinct and more beautiful and the jewels makes the gold more attractive. [83] This image explains the detachment from association that operates in the same situation. It is like another image in the Compendium of oil and water which are together in the same glass but do not mix. [84] Similarly corporeal groups and mental groups do not mix, neither do they rise together nor dissolve together but they aid each other by dissociation.

---

[80]Bodhi 1993, 307
[81] Chattha Saṅgāyana CD-Rom 1954-56
[82]Nyanatiloka 1938, 1957, 126
[83]Mon 1995, 331
[84]Bodhi 1993, 321

Therefore, we find in the *vippayutta paccaya* the conditioning state (*paccaya dhamma)* is dissociated from the conditioned state (*paccayuppanna dhamma)*. What this means is *vippayutta paccaya* includes both prenascent and postnascent functions. The prenascent *(purejāta)* because it functions between matter as the conditioning state (*paccaya dhamma*) and mind as the conditioned state *(paccayuppanna dhamma*). Whereas post-nascent (*paccajāta*) functions between mind as the conditioning state (*paccaya dhamma*) and matter as the conditioned state (*paccayuppanna dhamma*).

21. Presence condition - *(Atthi-paccaya)*:

24. Non-disappearance condition - (*Avigata paccaya*):

Atthipaccayoti and [avigatapaccayoti][85] *- cattāro khandhā arūpino aññamaññaṃ atthipaccayena [avigatapaccayena] paccayo. cattāro mahābhūtā aññamaññaṃ atthipaccayena [avigatapaccayena] paccayo. okkantikkhaṇe nāmarūpaṃ aññamaññaṃ atthipaccayena [avigatapaccayena] paccayo. cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ attipaccayena [avigatapaccayena] paccayo. mahābhūtā upādārūpānaṃ atthipaccayena [avigatapaccayena] paccayo.*

cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena [avigatapaccayena] paccayo. sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ attipaccayena [avigatapaccayena] paccayo. ghānāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ attihpaccayena [avigatapaccayena] paccayo. jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ attipaccayena [avigatapaccayena] paccayo. kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena [avigatapaccayena] paccayo.

rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena [avigatapaccayena] paccayo. saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ attipaccayena [avigatapaccayena] paccayo.

85 Square brakets, the authors insert, indicates the equal interchange between presence condition and non-disappearance condition showing they read similarly in the Pāli texts.

gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ aṭṭhipaccayena [avigatapaccayena] paccayo. rasāyatanaṃ jihvāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ aṭṭhipaccayena [avigatapaccayena] paccayo. phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ aṭṭhipaccayena [avigatapaccayena] paccayo. rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ aṭṭhipaccayena [avigatapaccayena] paccayo.

yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ aṭṭhipaccayena [avigatapaccayena] paccayo. [86]

These two conditions are considered the same. Both conditions assist the conditioning state *(paccaya dhamma)* to help the conditioned state *(paccyuppanna dhamma)* to support its presence during the time it exists. In essence they support each other in an overlapping context as parents support their children to grow because the parents are present and look after them but do not stay for the full cycle of their lives.[87] Nyanatiloka also confers that any phenomenon-pre-nascent or co-nascent-on whose presence the existence of other phenomena depends is conditioned by way of presence.[88] This can be understood in the inseparable elements *(mahābhūtas)* as well as in the mental groups (*viññāṇa kkhandas*). As they exisit one to another by way of presence as well as by mentality and corporeality at the moment of conception *(paṭisandhi*), including those of sense-organs and sense-objects and the five kinds of sense consciousnesses.

Another image for *aṭṭhi paccaya* is found in how the earth can support plants to grow on it, because it is present for the vegetation. In paccayas 21 through 24, presence (*aṭṭhi paccaya),* absence (*naṭṭhi paccaya),* disappearance (*vigata paccaya), and* non-disappearance (*avigata paccaya)* we can see that presence condition *(aṭṭhi paccaya)* is the same as non-disappearance (a*vigata paccaya) and* absence condition (*naṭṭhi paccaya)* is the same as disappearance condition (*vigata paccaya)*. The first is a relationship in which

[86] Chaṭṭha Saṅgāyana CD-Rom 1954-56
[87]Mon 1995, 331
[88]Nyanatiloka 1938, 1957, 126

the conditioning state *(paccaya dhamma)* exists with the existence of the conditioned state (*paccayuppanna dhamma*) and the second is a relationship in which the conditioning state *(paccaya dhamma)* must be absent when the conditioned state *(paccayuppanna dhamma)* exists.

22. Absence-condition - (*Natthi-paccaya):*

Natthipaccayoti - samanantaraniruddhā cittacetasikā dhammā paṭuppannānaṃ cittacetasikānaṃ dhammānaṃ natthipaccayena paccayo. [89]

The *natthi paccaya* refers to consciousness and mental concomitant that have passed away and in so passing away gives an opportunity to the newly arisen consciousness and mental concomitants to immediately following after them. For example, the absence of the sun contributes to the appearing of the moon. The absence of light contributes to the appearing of darkness. The death of a King contributes to the enthronement of his eldest son, so one can contribute something by being absent.[90]

23. Disappearance condition - (*Vigata - paccaya)*:

Vigatapaccayoti - samanantaravigatā cittacetasikā dhammā paṭuppannānaṃ cittacetasikānaṃ dhammānaṃ vigatapaccayena paccayo. [91]

Inasmuch as in the above mentioned phenomena identifies absence condition *(natthi)* by their disappearance, giving certain other phenomena an opportunity to arise, they are called a disappearance condition. *Vigata paccaya* like absence condition applies only to mental phenomena in which a consciousness with its concomitants can arise when the preceding consciousness together with its concomitants dissolves or disappears.

[89] Chattha Saṅgāyana CD-Rom 1954-56
[90] Mon 1995, 332
[91] Chattha Saṅgāyana CD-Rom 1954-56

24. Non-disappearance condition - (*Avigata-paccaya)*:

As stated above in #21, this condition is identical with presence condition *(aṭṭhi paccaya)* If something does not disappear, it is present. An image that Dr. Sircar gives to assist in understanding the value of this condition is the following: "The great ocean, by its non-disappearance contributes to the happiness of the fish and the sea turtles which live in it."[92]

The Twenty-four Conditions have now been presented and we have an understanding of the fullness of meaning of each condition and how each refer to the manifold ways the mental and material phenomena inter-relates. The system that has been well annotated in the Dhammasaṅgaṇī is referrenced by the great sages and referred to in this paper. The twenty-four *paccayas* explain how a conditioning thing can effect a conditioned thing. This suggests that everything is dependent on everything else and without one phenomena the other cannot exist. Therefore it is suggested by the scholars of the Abhidhamma Pitaka, in order to understand the causal relationship yet further, we should approach the work of correlation (*Paṭṭhāna-nyāya*). Correlation is the process of fine-tuning that brings the awareness to the student that nothing stands alone and all appearing existence depends and is the cause of other phenomena.

Following, then, in this last chapter, is the description of how correlation can be understood. Dr. Sircar gives an image of correlation as a conduit that contains the thread which sews the whole system of causation together and which obliterates ignorance (*avijjā*) and therefore should be known by the student of Buddhism.

[92]Dr. Sircar in her lecture on Paccayas

CORRELATION *(PAṬṬHĀNA NYĀYA)*

"Thus must we understand that all things that happen, occur, take place, or produce changes, are solely the direct and indirect effects, results, outcomes, or products of these twenty-four relations or causes." [1]

Everything is dependent, co-existent, conditioned, supported, conjoined, and associated [2] to everything else. As we have seen in the previous chapter on the Twenty-four Conditions *(paccayas)*, one occurrence in the initial approach to the correlation method may be the conditioning factor *(paccaya dhamma)* for a conditioned state *(paccayuppanna dhamma)*. The *Paṭṭhāna-nyāya* method shows us how other conceivable mental and physical phenomena are correlated by the conditioned nature which they demonstrate.

In the unfolding process of correlation, even at the risk of repeating what other scholars[3] have translated in this area, a student of Buddhism is asked to hold in the mind's presence, when studying the method of causation and correlation an important teaching. The teaching is that "no thing is permanent and there is no conditioned thing that is eternal."[4]

---

[1] Ledi Sayadaw 1935, 1986, 82
[2] Nārada 1992, xiv
[3] Scholars who have done translation in the Paṭṭhāna-nyāya, such as Dr. Rina Sircar, Mūla Paṭṭhāna Sayadaw U-Nārada, Bhikkhu Kashyap, Dr. Mehn Tin Mon, and Nyanatiloka Mahāthera are referenced in this chapter. They have identified, through their translation on the Paṭṭhāna, and *Paṭṭhāna-nyāya* a clarity of meaning with the sense and spirit of Pāli terminology. The author has decided, to place in the footnotes, the Pāli material that references each section of this chapter so those students of the Pāli language could also examine the translation allowing an uninterrupted flow in the English commentary.
[4] Buddhakkhita 1954, 1971, 207

A student will find no instability in the Buddhas[5] nor in the teachings of the Buddhas. The teachings only lead us infinitely deeper into the questions and answers that arise as we examine our nature. A process of self-examination brings us over and again to the subject of causation, correlation and finally *Nibbāna*. How we approach these questions and how we apprehend the answers are based on a very clear approach.

There are methods for asking questions, there are methods for finding answers and they come into clarity when the more intricate side of the *Paṭṭhāna-nyāya* method for correlation is understood. It is like a contemplation subject on the experience of rice. When we regard the rice which supports us nutritionally we would eventually, through natural investigation, view the arising of the object more thoroughly. To clearly observe the rice, we must see the rice paddy, the land, waters that support it and the rain and the sun. We must see the people that gather the rice, the animals and machines that collect and bag it. We must see the intricate arising, existing and passing components of the 'rice' 'people', 'animals' and 'machines.' We must see the fibers of the bag that derives from vegetable material produced from plants arising from earth. We must see the derivation and history of the fuel, to produce the fire that heats the rice and that comes from the sun, a product of a star-burst in our solar system, and finally the rice which enters our mouth to nourish us.

As we look at the possible combinations while viewing in our mind how the rice reached us, we see the interplay of mental and material factors composing the act of attaining and eating rice. From this simple example of the contemplation on rice, another subtle unfoldment was issued forth from the Buddha as he contemplated the Twenty-four Causal Relations of the paccayas and their presentation in the 'Great Book.'(*Paṭṭhāna*) Relationship in its meaning shows a variety of applications in its manner of working together or relatedness. Therefore, the Patthāna offers six dyadic and triadic methods of correlation representing that which reveals a reciprocal function in which the conditioning

[5]Ibid. "*Ākāse padaṁ natthi, samaṇo natthi bāhire; Saṅkhārā sassatā natthi natthi buddhānam iñjitaṁ.*"

state *(paccaya dhamma)* must be absent when the conditioned state *(paccayuppana dhamma)* exists. This method is composed of six correlations as follows:

1. The correlation of the states of mind (*nāma*)[6] are:

A) Correlation of the states of mind are found ceasing among the consciousness (*cittas)* and the mental factors *(cetasikas*) in six ways. The ceasing is by way of the following:

a) Contiguity condition *(anantara paccaya*) or the preceding, succeeding relation,

b) Proximity condition (*samanantara paccaya)* which is the same as (a),

c) Absence condition (*natthi paccaya*), for it is only when the conditioning state *(paccaya dhamma*) has ceased that the conditioned state *(paccayupanna dhamma*) arises,

d) Disappearance condition (*vigata paccaya*) which is the same as (c),

e) Repetition condition *(āsevana paccaya*), [7] and association condition (*sampayutta paccaya)* as all consciousness *(cittas)* and mental factors (*cetasikas*) rise,

[6]Buddhadatta 1955, 1989, 137. "*Nāma*" is being used here in the neuter form referring to the immaterial factors such as consciousness perception.

[7]Kashyap 1982, 234. Regarding this condition "*āsevana paccaya,*" it is important to keep in mind the conditioning state (*paccaya dhamma*) in this case. It adds to the strength and proficiency of the conditioned state (*paccayupanna dhamma*) as would be found in the "*Javana*" consciousness where the preceeding moments, by repetition, are related to the succeeding moments.

exists and cease together particularly if each object and each organ are the same.[8]

B) Correlation of the states of mind are found ceasing in mind-body (*nāma-rūpa*) in the following five ways;

a) Root condition (*hetu paccaya*),

b) Constituents of *Jhāna* condition (*jhāna paccaya*),

c) Constituents of Path condition (*magga paccaya*),

d) Kamma condition (*kamma paccaya*), and

e) Kamma result condition (*vipāka paccaya*). Here co-existent volition (*sahajātā cetanā*) and the lack of concurrence volition (*nānākkhaṇikā cetanā*) are only related to mind and body by previous kamma.[9, 10]

C) Correlation in the states of mind are found ceasing in matter (*rūpa*) in one way. This is found only in the condition of post-existence (*pacchā jāta paccaya*) as consciousness (*citta*) and mental concomitants (*cetasikas*) have arisen after the arising of the body.[11]

2. Correlation of matter are related:

D) Correlation of matter is related to the states of mind (*nāma*) in only one way. As all the organs, eye (*cakku*), ear (*sota*), nose (*ghāna*), tongue (*jivha*), touch (*phoṭṭhabba*), heart (*hadaya vatthu*) are related to the objects of the organs such as sight

---

[8] *Anantara-niruddhā citta-cetasikā dhammā paccupannānaṃ citta-cetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigatavasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevenavasena, sahajātā cittacetasikā dhammā aññamaññaṃ sampayuttava-seneti ca chaddhā nāmaṃ nāmassa paccayo hoti.*

[9] *Hetu-jhānaṅga-maggaṅgāni sahajātānaṃ nāmarūpānaṃ hetādivasena. Sahajātā cetanā sahajātānaṃ nāmarūpānaṃ, nānākkhaṇikā cetanā kammābhinibbattānaṃ nāmarūpānaṃ kammavasena. Vipākakkhandhā aññamaññaṃ, sahajātānaṃ rūpānaṃ vipākavaseneti ca pañcadhā nāmaṃ nāmarūpanaṃ paccayo hoti.*

[10] Kashyap 1982, 235

[11] *Paccājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātavaseneti ekadhā va nāmaṃ rūpassa paccayo hoti.*

(rūpa), sound *(sadda)*, smell *(gandha)*, taste *(rasa)*, etc. These senses and sense objects must exist prior to the arising of consciousness, they are related by way of pre-existent condition *(pure-jāta paccaya)*.[12] Nyanatiloka indicates that included in organs and objects of the organs are solid *(ghana)*, heat *(tāpeti* which is a portion of the season - *utu)* and motion *(phandana)* which are phenomena which support the tangible objects.[13]

3. Concepts *(paññatti)* and mind-body *(nāma-rūpa)* correlate:

E) Concepts of mind and body correlate to the states of mind *(nāma)* in two ways:

a) Cognition is composed of the concepts, subject and object relationships which are composed of material phenomena, and therefore correlate by means of object condition *(ārammaṇa paccaya)*.

b) Concepts of mind-body could be decisive support for other arising consciousness *(citta)* and mental factors *(cetasikas)* such as form *(rūpa)*, sound *(sadda)*, smell *(gandha)*, taste *(rasa)*, touch *(phassa)*, and ideas *(saṅkappa)*. [14]They are correlated by way of *upanissaya paccaya.* [15]

Bhikkhu Kashyap reminds us that three correlating factors constituting the decisive support condition *(upanissaya paccaya)* are:

a) The object to which the weight of consciousness is attached *(ārammaṇ ūpanissaya)*,

b) The contiguity of the *cittas* and *cetasikas* which have ceased *(anantarūpanissaya)*, and

[12] *Cha vatthūni pavattiyaṃ sattannaṃ viññāṇadhātūnaṃ, pañcārammaṇāni ca pañcaviññāṇavīthiyā purejātavaseneti ekadhā va rūpaṃ nāmassa paccayo hoti.*
[13] Nyanatiloka 1938, 1957, 133
[14] Buddhadatta 1957, 1994, 253 "Saṅkappa" comes from "saṅkappeti" meaning to think about or image.
[15] *Ārammaṇavasena upanissayavaseneti dvidhā paññatti-nāma-rūpāni namasseva paccayā honti. Tattha rūpādivasena chabbidhaṃ hoti ārammaṇaṃ.*

c) The decisive support condition in nature bringing forth the following tendencies such as faith (*saddhā*), pleasure (*pīti*), pain (*dukkha*), food (*āhāra*), weather (*utu*), residence (*nivesa*)[16]. This also includes a person (*puggala*) existing outside of moral (*kusala*), immoral (*akusala*) or non-moral action (*pakatūpanissaya*). [17] These factors are a portion of the shared properties of concepts correlating states of mind to mind-body (*nāma-rūpa*).[18]

4. Correlations to mind-body (*nāma-rūpa*):

F) Correlations to mind-body (*nāma-rūpa*) are found to be related in nine ways found in the following *paccayas* which will be listed first and then explained.[19]

i) Predominance condition (*adhipati*),
ii) Co-existence condition (*sahajāta*),
iii) Mutuality condition (*aññā-m-añña*),
iv) Support condition (*nissaya*),
v) Nutriment condition (*āhāra*),
vi) Faculty condition (*indriya*),
vii) Dissociation condition (*vippayutta*),
viii) Presence condition (*aṭṭhi*), and
ix) Non-disappearance condition (*avigata*). [20]

---

[16] Nivesa meaning 'settling down such as in a house' and is a natural sufficing condition and advantageous to the life in one way or the other.
[17] Kashyap 1982, 237
[18] *Upanissayo pana tividho hoti. Ārammaṇupanissayo anantarūpanissayo, pakatūpanissayo ceti. Tattha ārammaṇameva garukataṃ ārammaṇūpanissayo anantaraniruddhā cittacetasikā dhammā anantaūpanissayā. Rāgādayo pana dhammā, saddhādayo ca, sukhaṃ, dukkhaṃ, puggalo, bhojanaṃ, utu senāsanaṃ ca yathārahaṃ ajjhattaṃ ca bahiddhā ca kusalādidhammānaṃ, kammaṃ vipākānaṃ ti ca bahudhā hoti pakatūpanissayo.*
[19] *Chaddhā nāmaṃ tu nāmassa, pañcadhā nāmarūpinaṃ, Ekadhā puna rūpassa rūpaṃ nāmassa cekadhā. Paññatti-nāma-rūpāni nāmassa duvidhā dvayaṃ, Dvayassa navadhā ceti chabbidhā paccayā kathaṃ.*
[20] *Adhipati-sahajāta-aññā-m-añña-nissayāhārindriya-vippayutta-atthi-avigatavaseneti yathārahaṃ navadhā nāmarupāni nāma-rūpānaṃ paccayā bhavanti.*

The details of how each of the nine conditions correlate mind-body (*nāma-rūpa)* to mind-body *(nāma-rūpa*) show the intricacy of a system where each phenomenon representing a condition *(paccaya)* may be a condition in different ways to other conditions. This will be seen in the following detail using the above nine conditions and their related interaction with mind-body (*nāma-rūpa)* to mind-body (*nāma-rūpa*).

i) In predominance condition (*adhipati),* the object is recognized by the importance that is attached to it by the mind. Therefore it is called object-predominance *(ārammaṇādhipati).* And among the co-existent *(sahajāta*) conditions the dominant influences of reflection *(vīmaṁsā),* resolve (*chanda),* consciousness *(citta)* and energy (*viriya)* are related.[21]

ii) Co-existing *(sahajāta*) relationships show themselves by way of consciousness *(citta)* and mental factors (*cetasikas),* it also shows itself by how the four great essentials (*mahābhūtas*) relate to one another and the other conditioned qualities (*upādā-rūpas*). It is also important to note here that upon rebirth-linking consciousness (*paṭisandhi*), the heart base (*hadaya-vatthu*) is considered the seat of consciousness, and the aggregates of kamma-resultant consciousness (*kamma-vipāka-cittas*) are correlated by this *paccaya.*[22]

iii) Correlated by mutuality (*aññā-m-añña)* we find consciousness (*citta)* and its concomitant *(cetasikas*), the four great essentials (*mahābhūtas*), and the moment of rebirth-linking consciousness *(paṭisandhi*) with the seat of consciousness *(hadaya-vatthu)* and the kamma-resultant-consciousness *(kamma-vipāka-cittas*).[23]

---

[21] *Tattha garukataṃārammaṇaṃ ārammaṇādhipativasena nāmānaṃ, sahajātādhipati catubbidho pi sahajātavasena sahajātānaṃ nāmarūpānaṃ ti ca duvidho hoti adhipatipaccayo.*

[22] *Citta-cetasikā dhammā aññāmaññaṃ sahajātarūpanaṃ ca, mahābhūtā aññāmaññaṃ upādārūpānañca, patisandhikkhaṇe vatthuvipākā aññāmaññan ti ca tividho hoti sahajātatappaccayo.*

[23] *Citta-cetasikā dhammā aññāmaññaṃ mahābhūtā aññamaññaṃ patisanṇdhikkhaṇe vatthu-vipākā aññāmaññaṁ ti ca tividho hoti aññāmañña-paccayo.*

iv) Correlated in support condition (*nissaya*) we find consciousness *(citta)* and the mental factors *(cetasikas)*, the four great essentials (*mahābhūtas)* and the secondary derived corporeality group which are the sense organs and sense objects (*upādā rūpas*) and the six organs relating to the sense consciousness.[24]

v) Correlated in nutriment condition *(āhāra)* are the many varieties of material food to the sustenance of the body and the psychic nutriments of mental volition (*manosañcetanā)*, and consciousness (*viññāṇa)* and the co-existing states conditioned by them.[25]

vi) Correlated in faculty condition (*indriya*, are the sense organs and their capacity as faculty condition. Bhikkhu Kashyap says: "The physical life [is related] to the self-earned material qualities."[26] Mental faculties (*cetasikas)* [are related] to mind and matter (*nāma-rūpa)* and are conditioned by them and has control over them.[27]

vii) The correlation of dissociation *(vippayutta)* can be found in the co-existence *(sahajāta)* of the conditioning state (*paccaya-dhamma*) simultaneously existing with the conditioned state *(paccayupanna dhamma*) yet maintains its own characteristics. This can also correlate to the post-existent condition (*paccā-jāta*) as the conditioning state *(paccaya dhamma*) arises after the conditioned state (*paccayupanna dhamma*) arises yet is distinct from one another. And the third possibility of this correlation can be found in pre-existent condition (*pure-jāta*) as the conditioning state *(paccaya dhamma*) arises before the conditioned state (*paccayupanna dhamma*) arises and is distinct from one another as well.[28]

---

[24]*Citta-cetasikā dhammā aññāmaññaṃ sahajātarūpānaṃ ca, Mahābhūtā aññāmaññaṃ upādārūpānaṃ ca, ch vatthūni sattannaṃ viññāṇa-dhātūnaṃ.*

[25]Kabalīkāro āhāro imassa kāyassa, arūpino āhārā sahajātānaṃ nāmarūpānaṃ ti ca duvidho hoti āhāra-paccayo.

[26]Kashyap 1982, 240

[27]*Pañca pasādā pañcannaṃ viññāṇānaṃ rūpa-jīvitindryaṃ upādiṇṇarūpānaṃ, arūpino indryā sahajātānaṃ nāmarūpānaṃ ti ca hoti indriyapaccayo.*

[28]*Okkantikkaṇe vatthu vipākānaṃ, cittacetasikā dhammā sahajātarūpānaṃ sahajātavasena; pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātavasena; cha vatthūni pavattiyaṃ sattannaṃ viññāṇa-dhātūnaṃ purejātavaseneti ca tividho hoti vippayuttapaccayo.*

viii and ix) The correlation between presence condition *(atthi)* and non-disappearance condition *(avigata)* are the same. The conditioning state *(paccaya dhamma)* may be arising together with the conditioned state *(sahajāta)*, arising before it *(purejāta)*, arising after it *(pacchā-jāta)*, and this correlation might be considered food *(kabaḷiṅkāra)* or physical life *(rūpa-jīvita)*.[29]

Inclusively, the twenty-four kinds of conditioning states *(paccaya dhammas)* can be condensed within the following four groupings because some portion of all material and mental phenomena have in common these four conditions. As Buddhaghosa says: "Whether consciousness likes it or not, [certain] material instances are seen to arise in conformity with it." [30] Therefore the twenty-four *paccayas* can be correlated and brought under the following four conditions:

1. Object *(ārammaṇa)*
2. Decisive support *(upanissaya)*
3. Kamma
4. Presence *(aṭṭhi)*[31]

The conditions of *ārammaṇa*, *upanissaya*, *kamma*, and *aṭṭhi*, all relate to the co-existing roots of greed *(lobha)*, hatred *(dosa)* and delusion *(moha)*. And the counteraction of these, non-greed *(alobha)*, non-hatred *(adosa)* and non-delusion *(amoha)* are roots as well but rather spring from purified actions of the awakened being. The other twenty conditions and correlations, with the exception of these four mentioned, are particular to their various sense bases and their objects. The twenty-four conditions *(paccayas)* represent all the circumstances that arise to produce changes in a person's life. The results of these changes are regarded as wholesome, unwholesome or neutral.

---

[29] *Sahajātaṃ purejātaṃ pacchājātaṃ ca sabbathā, kabaḷīkāro āhāro rūpājītamiccayaṃ ti. Pañca-vidho hoti atthi-paccayo avigata-paccayo ca.*

[30] Buddhaghosa 1975, 649

[31] *Ārammaṇūpanissaya-kammaṭṭhipaccayesu ca sabbe pi paccayā samodhānaṃ gacchanti.*

5. Correlations of Four Conditions:

1) Object condition *(ārammaṇa paccaya)* is the type of condition that Dr. Sircar states as being all inclusive of cognition. [32] What I believe she means is: "Mind is always running towards its object." It is quite natural for us to realize that there is not a single thing in manifest reality that does not become an object of mind. All types of consciousness, all the material qualities including that of concepts and psychic factors, as well as *Nibbāna*, may be the objects of our cognition.

2) Decisive support condition (*upanissaya paccaya*) includes all the objects of perception including that which is seen, heard, smelled, tasted, touched and experienced in the time frame of days, weeks, months, and years. Even though thoughts take form again at the mind door after lapses of years, decisive support condition *(upanissaya)* can arise in a person by their comment " I have experienced that before," or "I heard the same thing a long time ago." *Upanissaya paccaya* is also pervasive in the realms of natural phenomena such as rain, soil and shade which is decisive support for healthy trees, cold is decisive support for ice, heat is decisive support to melt metal and wax, etc. Another example is how medicine is a decisive support condition for the patient who is sick and needs to attain wellness again.

3) Kamma condition *(kamma paccaya)* includes all actions as volition dominates every action. There are no actions in which a person does not use volition or will to fulfill a result of their thought. Therefore all the actions of a person are determined by what is in the condition of their thought. Happiness or unhappiness experienced by human beings becomes the result of this kamma condition.

---

[32]These lectures which Dr. Sircar shared with us in regard to object conditions, took place in her Buddhism classes at the California Institute of Integral Studies and at the Taungpulu Kaba-Aye Monastery in Boulder Creek, California.

4) Presence condition *(aṭṭhi paccaya)* is the relation of presence causally relating itself to its effect by being present along with the effect. This condition affects all mental and material phenomena. Forces of presence and support are demonstrated in groups of mental states, such as, when one says the words, "my own." There are two ways to state presence. A wrong view *(miccha-diṭṭhi)* is verbalized as possession of a non-existent "self." This is an incorrect understanding for presence condition. The right view (*sammā-diṭṭhi*) of presence condition (*aṭṭhi paccaya)* means "presence after having risen." This *paccaya* permeates all phenomena as all phenomena takes presence, exists and departs except for *Nibbāna* because once attained, the being goes beyond a conditioned state to an unconditioned state.

The term that Buddhaghosa uses when referring to conditions which 'arises in conformity' gives an indication of how the four conditions composed of all material and mental phenomena take presence. The four conditions *(paccayas*) above show the distillation of a correlative system designed to create a groundless, pure and unconditioned process of attainment where there is no fall. What I believe Buddhaghosa means by 'no fall' can be seen with the following reference. Buddhaghosa defines the concepts that bring us into rebirth-linking consciousness by saying, "The unseen is inferred from the seen. So it can be known, by means of consciousness-born materiality that is seen, that consciousness is also a condition for the unseen materiality of rebirth-linking *(paṭisandhi*)." [33] The great *Arahats*, therefore, free themselves from the obsessions that form from sense desires and their objects. Instead, they become purified of desire and attachment and solely motivated by understanding, loving-kindness and compassion. The wholesome and conscious states of an *Arahat* are composed of the same elements we are composed but they are completely transformed.

[33]Buddhaghosa 1975, 649 *Sahajātarūpaṃ ti panettha sabbathā pi pavatte cittasamutthānānaṃ, patisandhiyaṃ katattārūpānaṃ ca vasena duvidhaṃ hoti ti veditabbaṃ.*

To understand this further let us regard the states which are conditioned or unconditioned. Let us further comprehend these states in terms which define time, persons or things, and which can be brought under the following three headings:

a) Matter (*rūpa*), which include all the twenty-four kinds of conditioning states (*paccaya dhammas*) described in the Patthāna.[34]

b) States of mind (*nāma*) and the goal (*nibbāna*) and

c) Concept (*paññatti*)

a) Matter (*rūpa*), as we have seen in the third chapter of this treatise, *rūpa* means the whole aggregate of material qualities. Whereas the term *nāma* includes the four psychic aggregates feeling (*vedanā*), perception (*saññā*), formation (*sankhāra*), and consciousness (*viññāṇa*) as well as 'the goal' which is the extinction of all craving and grasping attachment (*nibbāna*).

b) *Nibbāna* is also called the name of the immaterial or formless state (*ārupa*) which is alluded to when scholars define the term *Nibbāna* as "extinction or blowing out." A student will find differences in translation of this term but consistency of meaning is found in the majority of Pāli translations. It has become apparent in the meditative instruction encoded in the Abhidhamma that 'blowing' refers to breathing, and it is here we begin to see the great correlation of principles and practices uniting the concepts of the "higher (*Abhi*) dhamma - law." As Buddhaghosa instructs:

> "So let a being, if [s]he be wise,
> Untiringly devote his[her] days
> To mindfulness of breathing, which
> Rewards him[her] always in these ways."[35]

---

[34] *Iti tekālikā dhammā kālamuttā ca sambhavā, Ajjhattaṃ ca bahiddhā ca saṅkhatāsaṅkhatā tathā. Paññatti-nāma-rūpānaṃ vasena tividhā thitā paccayā nāma patthāne catuvisati sabbathā.*

[35] Buddhaghosa 1975, 317. Words in brakets are the author's of this treatise.

c) *Paññatti* is either the 'concept' that is comprehended or the 'term' that expresses it.[36] An example is given in the Majjhima Nikāya showing a changing designation that the Buddha points to when referring to several mountain ranges that were held in the mind of the disciples. As a certain name referred to the mountains, the names changed overtime and do not stay the same due to many factors that constantly change.[37] Another clear rendering of this term *"paññatti"* is found in the Saṁyutta Nikāya. Here the Buddha states that all matter, feelings, perceptions and the activities of consciousness which are manifested cannot be held conceptually in a fixated time frame. "That [which] is reckoned, termed and named as 'has been' nor is it reckoned as 'will be.' "[38]

The three important characteristics in life for the student of Buddhism to remember, are impermanence *(anicca)*, suffering *(dukkha)* and insubstantiality *(anattā)*. *Anicca* shows us that all compounded things, or created things, or conditioned things are impermanent, transitory, ever changing.[39] *Dukkha* shows us that all compounded things or created things are sorrowful, fraught with pain and suffering.[40] And *anattā* shows us that all elements of being whatsoever are unreal, non-ego, not absolute, insubstantial, not-self, and impersonal.[41]

"How, " as Bhikkhu Kashyap asks: "from the metaphysical point of view, such things have no real existence as land, mountain, river, etc., which are nothing but the

---

[36] *Tattha rūpadhammā rūpakkhandho va. Cittacetasika-saṅkhātā cattāro arūpino khandhā, nibbānaṃ ceti pañcavidhampi arūpaṃ ti ca pavuccati. Tato avasesā paññatti pana paññāpiyatti, paññatti, pāññāpanato paññatti ti ca duvidhā hoti.*
[37] Ñāṇamoli 1995, 931
[38] Woodward 1925, 1995, 63 and Chaṭṭha Saṅgāyana CD-Rom 1954-56. Words in brakets are the author's of this treatise.
[39] Win 1985, 59 *Sabbe Saṅkhārā aniccāti, yadā paññāya passati.*
[40] Ibid. *Sabbe saṅkhārā dukkhāti, yadā paññāya passati.*
[41] Ibid., 60 *Sabbe dhammā anattāti, yadā paññāya passati.*

different modes of the essential qualities of matter; house, chariot, cart etc are the same. These are known to be such depending upon the various parts of which they are made. Persons and beings, are the composites of the five aggregates. Time and space are generally conceived in relation to the movement of the moon, the sun etc. The well and the cave are nothing but different kinds of gap. These can be referred to as images of an external devise (*kasiṇa*) in the practice of meditation.

Even then, we cognize them as objects signifying some meaning for our practical purpose. They are taken as that, referred to as that, known as that, used as that, and conceived as that. This is how a student regards the term concept (*paññatti*) because it is conceived."[42]

When investigating into the meaning of the term '*paññatti*' and how it is referred to in the various texts of the Abhidhamma Pitaka, the student of Buddhism can find a variety of distinguishing characteristics that serve as a symbol to express a thing. Therefore Pāli, being a language that is beautifully artful in the many variables contained in the interpretation of terms, we find six types of arrangements within its meaning, which are the following:

1. A term which is expressive of a thing that is existing referring to the ultimate realties (*paramatthas)* such as matter (*rūpa),* consciousness (*citta),* mental factors (*cetisika),* feeling (*vedanā),* perception (*saññā),* thought conception (*vitakka),* etc. All these have metaphysical real existence and are called (*vijjāmāna paññatti).*

2. A term which is expressive of a thing that is not existing: such as a man, a dog, a house, a mountain, a cave, etc. All these have no substantiality and are therefore called an unreal concept and termed (*avijjāmāna paññatti).*

[42] Kashyap 1982, 243-244.

3. A compound term that is expressive of a real concept and an unreal concept: Dr. Mon expresses this compound in the term "*chalābhiñña*" a possessor of six super knowledge's. In this compound the sixfold "*abiñña*" is a real concept but the 'possessor' of the super knowledge is an unreal concept as it is only a designation given to the five aggregates.[43] This compound term is called (*vijjāmānena avijjāmāna paññatti*).

4. A compound term where the first factor is not a true concept but the second portion of the compound is true. For example: the expression "a woman's voice." Here we find the voice existing as a sound and is therefore considered a real concept but the women, again, as stated above, is merely a combination of aggregates and is considered an unreal concept. This compound term is called (*avijjāmānena vijjāmāna paññatti.*)

5. A compound term of which both factors are expressing true realities: this is found in terms such as eye-consciousness (*cakkhu-viññāṇa*), faculty of the ear (*sota-pasāda*), craving after form (*rūpa-taṇhā*), contact with the nose (*ghāna-samphassa*) etc. This compound term is called (*vijjāmānena vijjāmana paññatti*).[44]

6. A compound term where both concepts are devoid of true reality: Dr. Sircar indicates the following popular concept of the king's son (*Rāja-putta*) as both terms only reflect the combination of aggregates devoid of reality. These terms instead indicate concepts that appear in the mind and are various names given to insubstantial material phenomena. This compound term is called (*avijjāmānena avijjāmana paññatti*).

Terms for matter (*rūpa*), feeling (*vedanā*) etc, are true realities. That which expresses any of these are called existent terms (*vijjāmāna paññatti*).[45] Land, mountain etc. are not metaphysically real. That which expresses such a thing is called a non-existent term or *avijjāmāna paññatti*.

---

[43]Mon 1995, 355
[44]Ibid., 355
[45]Rhys Davids 1921, 1993, 617. "*Vijja*" stems from the Sanskrit "*vidyā*" and etymologically defines knowledge as found in the description of ultimate realities in early Buddhist teachings.

When someone expresses a concept to us, or we hear a sound that reaches our ear, there arises a series of cognitive responses to each vibration of that sound, and which is met by a figurative image at the mind-door. This action that stimulates a connection to image begins the cognitive process; unfolding the seventeen mind moments (*javanas*). This connection indicates how the meaning of a unit of sound is linked with an image in the mind and is absorbed and understood in a conventional sense to be a concept called *paññatti*.

These combinations above based on the conditions *(paccayas)* developed and defined in the Abhidhamma Piṭaka represent the systematic development of the philosophical system that opens the central precepts and doctrinal teachings of Buddhism. From one point of view, this can be called the Doctrine of Liberation. It reflects the constituted elements of a world view so carefully and meticulously ordered from the basic components of matter, development of the senses and sense objects, including mental elements and its correlative framework from which evolved a systematic doctrine of principles.

These principles, according to the Burmese Theravādan teachings show us that there is no self either in the individual (*puggala*) nor in the literal 'bearer' or nature of a thing *(dhammas)*. Everything can be reduced to its causation and correlation, passing to the next combination of phenomena, or next object in the following moment only to find everything in motion with nothing conceptually to hold on to. There is no permanent unchanging substance as there is nothing that passes from one moment to the next. This is the safety raft which will move us to goal (*nibbāna)*.

PART FOUR: SUMMATION

CONCLUSION

As we have seen in the subjects covered in this treatise, the Abhidhamma consists of four ultimate realities, mind (*citta*), mental factors (*cetasikas*), matter (*rūpa*), the goal *(Nibbāna)* and the systems of causation and correlation. These subjects will become eventually, the primary focus for a seeker of wisdom. This fact is so because the eternal questions of "who am I?" and "what is real?" includes the relationships of all primary phenomena which composes what we call our substantive being as well as the conditioned environment and this will require examination. Therefore the Abhidhamma wastes no time in taking the investigative student directly to the subjects of physical and psychical phenomena. Through the investigation of the four ultimate realities and the principles leading to causation and correlation the student can facilitate apprehending and applying Buddhist principles. The benefit of clearly perceived knowledge gained through understanding the ultimate realities can be experienced in one's lifetime.

The Abhidhamma invokes the methodology that reveals Buddha's insight, and focuses the student's attention on essential phenomena. The Great Teacher undoubtedly felt that the function of mind and the various factors of mind and matter formed the foundation for deeper inquiry leading naturally into the system of Causal Genesis *(Paṭiccasamupāda)* and the system of correlation (*Paṭṭhāna-nyāya*). *Paṭiccasamupāda* is formulated to express in detail, ethical principles which uphold wisdom and bring a student to the causes of suffering *(dukkha)* and the cessation of the causes of suffering *(nirodha dukkha*) thus exposing the Path (*Magga*) toward liberation (*Nibbāna*). *Paṭṭhāna-nyāya* exposes the subtle relationships in all phenomena and the operating conditions that produce changes.

As the Abhidhamma leads the student into the Path *(Magga)* then on to the realization of the ultimate goal *(Nibbāna*), it essentially provides an ethical grid which

supports and uplifts wholesome attitudes and actions. The grid is popularly known as the Four Noble Truths *(Ariya Saccas)* and the Middle Way, also called the Noble Eightfold Path *(Ariya Aṭṭhangika Magga)*. The existence of this ethical grid gives reasons to why the Abhidhamma is called a psycho-ethical system of philosophy. Every section of the Abhidhamma aims at detailing moral principles and ethical terminology exposing practices that support ethical *(sīla)* interrelationships with all of creation.

The seven complied texts composing the Abhidhamma Piṭaka are like prescriptions that are elucidated from a variety of formulas composed of physiological, psychological, and philosophical vantage points. The seven texts encompass an expansive array on the treatment of mind and body *(nāma-rūpa)*. The prescriptions focus on wholesome concentrations for the replacement of unwholesome thoughts and actions while favoring the true nature of striving and arousing energy. This is brought about through the instruction given in meditation to exert mindfulness in personal attitudes with oneself, and others.

The human mind has developed systems of thought and analysis that have opened doors in the fields of philosophy, psychology, science, technology, medicine, and nuclear energy. With all that has been successfully achieved by the human potential reflected through mind, still humanity suffers from basic needs such as lack of food, homelessness, war and violence against its own species and ecological ignorance. This disparity existing in our nature, although painful, shows vast potential within the human energetic condition. The mind for good or for ill, has creatively lead into action humanity's thought- forms which continues to shape future generations.

The implications of this disparity in the human condition reveals two aspects in this study: 1) The primary reason why the Abhidhamma is highly valued by sincere seekers is because it awakens awareness of causal behavior and interconnectivity. These are the students who pursue the study of Buddhist Psychology where the subject of causality abounds and shines in its diamond form. 2) The second reason is composed of the

applications found in the Abhidhamma by its use of prescriptive methods. These methods lead a student away from isolated emotional depression fueled by human attachment to impermanent, insubstantial phenomena releasing the mind instead to a relaxed and subtle state that is creative, joyful and tranquil. A relaxed, creative state of mind contributes to the society and cultivates altruistic attitudes in a person by encouraging the sharing of enthusiasm that is one of the enlightenment factors (*bojjhanga*).

The correlation of the two aspects of causal interrelationships, and prescriptive methods mentioned above are complemented by the direct simplicity of the Pāli language. The inherent pristine beauty preserved in ancient inscriptions of the Burmese Theravādan Abhidhamma Pitaka places the student immediately into proximity with the verbal order and symmetry found in the purified mind. The Sayadaws and masters of the Burmese Theravāda lineage, with remarkable consistency, preserve the direct mode of denoting the correlation between words and objects of mind reflecting the mind of the Buddha that uttered them. Their commentaries contribute to the canonical literature composing the Tikas and Matikas. These texts are of paramount importance to any student's research because they provide the unspoiled connection between the preserved canonical literature and the Burmese Theravādan lineages written transmission.

The author's research was conducted with the aim to find out if the objects of mind arising from Pāli terms five hundred or more years in the past were similar to those of my day while studying the subjects of causation, correlation and *Nibbāna*. If the objects of mind changed what was the change? In researching the Pāli terms and subjects of importance to this treatise, I have tried to reference many scholastic commentaries and Sayadaw's in the Burmese tradition of Abhidhamma, past and present, and include their perspective as I drew upon conclusions from insight practice (*vipassanā*).

What I found was unexpected. Although I found variable difference in the translation of certain terms, a consistent object of mind stayed true. The years of human change and time, morals and belief systems did not erode the essential objects of mind

which define the essential truths composing the philosophical premise of the Abhidhamma. The Sayadaws, scholars and master teachers, which I have quoted in this treatise, have devoted their life to the investigation and analysis of phenomena, the terms and objects of mind. I found their translations that are based on insight won through practice, inherently true to the driving forces of compassion that support and undergird the ethical principles of Buddhism. Their commentary not only brings causal relationships of all phenomena to the forefront as a primary theme of study but more so, the non-verbalized acknowledgment of the compassionate heart. When the student who is using their effort and engaging their will to study a wholesome path is engaged, the Sayadaw's, past and present support the moment. This fact is expressed in the labor of minute details that gently leads the student into comprehension of the Abhidhamma Pitaka. Their contribution gives proof to the principle of loving kindness that upholds the virtuous and lays the ground work for the student's meritorious deeds giving rise to new levels of perception on the way.

This research has led the author of this treatise to the conclusion that the methodology of causation and correlation, when studied and practiced, is based on a very clear synthesis of two components - the mentor and the student. Although the Abhidhamma Pitaka may be viewed as a complex series of texts, filled with lists and definitions extracted from Pāli terms and therefore uninviting to the Western student, I would advise the student not to become disheartened and cease their effort in pursuing the contents. It is certain, with the primary component of a helpful guide and capable teacher that comprehension is accessible. The teacher will open the philosophical grid which clarifies terminology through the objects of mind by correlating the various practices of tranquillity and insight meditation *(samatha* and *vipassanā)* thus exposing the immediate application of the inherent methods found in the compiled seven texts.

The secondary component is the student's willingness and energy to stay with the research and study under the mentor for a number of years. This fact brings great benefit. Among Buddhist teachers it is understood that a student does not require initiation into

Buddhism to study Abhidhamma. It is also understood if a student takes refuge in the Triple Gem, and decides to undertake the Five Precepts *(Pañca sīla)* as an expression of one's behavior in life, the student is accorded the benefit of the unbroken Theravāda lineage, this is indeed true. However, in view of applying the practices of tranquillity and insight meditation (*samatha* and *vipassanā*) combined with ardent study on the essential ethical teachings found in the texts, a teacher's presence will greatly benefit and ease the student's way. There is an inherent moral principle that is realized in the exchange of knowledge and service when teachers help students learn and students continue that effort by helping others. Service of this nature exposes wholesome patterns reminding one of the moral obligations that exist in our connections one to another. This exchange between the teacher and student creates wholesome seeds (*bījas*) and creatively gives insight to on-going spiritual and intellectual development.

As much as there is to learn from our own experiences and the Buddha encourages us to do so (*ehipassiko*), the benefits gained by studying with a mentor is a thousand-fold. A teacher who understands the valuable principles behind the following issues:

a) the destruction of fetters,
b) the theory of impermanence of self and soul,
c) the attainment of the straight path,
d) the reasons for the arising of greed, hatred and delusion and
e) the practices necessary to eradicate dullness of mind can become a raft which takes a student to the diligent work where clear mind will quickly arise.

As clear mind arises, one's confidence grows, and so does one's energy. That energy will naturally move into one's practice. The reactions of stimuli that once upon a time made us jump into linking associations of fear and fantasies will eventually become unsatisfactory and unwelcomed. Instead the clear linking transmission of beneficence will take its true place. Through the practices of tranquillity and insight meditation (*samatha* and *vipassanā*) that mirrors the matching system in the Abhidhamma philosophy, we begin to recognize what is non-real, and what is transitory. When one lets go of these transitory

objects of mind, the development of powers *(balas)* such as mindfulness (*sati*), stillness (*samatha)*, faith *(saddhā)* and wisdom *(paññā)* fills the consciousness.

When these powers are within our ability the boundless states *(Brahma Vihāras)* of loving kindness *(mettā)* compassion *(karuṇā)* and appreciative joy *(muditā)* and equanimity (*upekkhā)* become our inheritance.

According to the Abhidhamma mind is not only the power to think and analysis, or to know, it is a vast energy system directing good, bad or indifferent actions which can be used toward the creation or alleviation of suffering. When the powers of mind are directed toward a wholesome outcome and things appear insubstantial the worldly attachment to transitory sensual desire ceases. Instead, tranquillity born of mindfulness, and compassion born of equanimity becomes his or her vehicle (*samatha-yānika*). The student is then able to participate in non-violent and peaceful actions, effecting positively the collective experience. In this way the principles of morality, mindfulness, and even of bliss will surpass the transitory entrapments.

Then with the law of causation and the system of correlation in hand, the student has the tools for plotting the causal connections and correlations found between different types of phenomena as detailed in the Patthāna matrix. As we moved through this treatise we were exposed to the ultimate realities, and the theory of how mind and matter operate through the law of causation. We were shown another step between two conditions wherein each conditioning and conditioned phenomena of existence by their object, decisive support, kamma, and presence, correlate one to another. No person (*puggala*) or object *(ārammaṇa)* composed of the aggregates stands alone without the presence, for example, of the Great Elementals (*Mahābhūtas)* supporting and conditioning the existence of the moment.

With the knowledge of these connections and correlations between physical and psychical phenomena, the mind is purified from unsatisfactory thoughts and deluded

behavior. The methodology stands clearly before us and we no longer have to fixate our attention on what is unwholesome. Through our effort (*viriya*) we see the conventional and ultimate truths displayed and we become purified and peaceful. To fully comprehend how the methodology in Abhidhamma expresses physiological, psychological and philosophical truth, reveals the steps of inquiry and terms that have been covered in this treatise. The understanding of the four ultimate realities, proceeded to the principles of causation which lead to the theory of correlation exposing finally the liberated view.

This treatise is a diary, so to speak, of how one student traveled with her mentor, Dr. Rina Sircar, through the investigation of Abhidhamma Pitaka. It does not cover every possible subject contained in Abhidhamma. It is rather a journal of how one student came to understand the theories and methodologies compiled in the seven texts. It also serves as a resource of the great scholars who have accumulated great merit in adding their insight filled commentary to the corpus of literature in this field of study.

It is the author's hope that this treatise will benefit the students of Abhidhamma and unfold areas of spiritual interest and further investigation of the Dhamma. May it revitalize attention of mind that joyfully arises when stimulated by wholesome thoughts and methods found so abundantly in these texts. May learning, practice and realization be yours.

May all beings be happy
May all beings be peaceful
May all beings be liberated

Sādhu Sādhu Sādhu

Causation, Correlation and Liberation in Abhidhamma

Bibliography

Primary Sources

Aung, Shwe San and Rhys Davids. *Compendium of Philosophy.* London: Pāli Text Society, 1910, 1979.

Bennett, A.A.G. (translator) *The Long Discourses of the Buddha (Dīgha Nikāya).* Bombay: Buddhist Publication Society, 1964.

Bodhi, Bikkhu. *A Comprehensive Manual of Abhidhamma-(Compendium)* Sri Lanka: Buddhist Publication Society, 1993.

-- *The Mahānidāsa Sutta and its Commentaries.* London: BPS, 1984.

Buddhadata, A.P., Mahāthera. *English-Pāli Dictionary.* Delhi: Motilal Banarsedas Publishers, 1955, 1989.

-- and Professor Mahā Nayāka Thera. *The Pāli Course*, Parts I and II. Sri Lanka: Buddhist Cultural Center, 1937.

--*Concise Pāli-English Dictionary.* Delhi: Motilal Banarsedas Publishers, 1957, 1989, 1994.

Buddhaghosa, Bhadanticariya. *The Expositor (Atthasālinī). Commentary on the Dhammasaṅgaṇī.* London: Pāli Text Society by Luzac and Company Ltd., 1920, 1958.

--*Visuddhimagga-The Path of Purification.* Sri Lanka: Buddhist Publication Society, 1975.

Buddhakkhīta, Ācharaya. *Dhammapada.* Colombo: Buddhist Publication Society, 1954, Bangkok: 1971.

Charan Law, Bimala (translator), *Designation of Human Types (Puggala-Paññatti).* Translated into English from Pāli. London: Pāli Text Society, 1979.

Chaṭṭha Saṅgāyana CD-Rom [Version 1.1] Dhammagiri, India: Vipassanā Research Institute, 1954-56.

Childers, R.C. *A Dictionary of Pāli Language.* London: Pāli Text Society, 1875.

Cowell, E.B. (translator) *Jataka Stories, 6 Vols.* Cambridge: Pāli Text Society, 1895, 1905, 1972, 1981, 1990.

De Silva, C.L.A. *Treatise on Buddhist Philosophy Abhidhamma.* Delhi: Sri Satguru Publications, 1937, 1988.

De Silva, Lily. *Pāli Primer.* Mahārashtra, India: Vipassanā Research Publications, 1994.

Devananda, Venerable A. and Adkikarana Nayaka Thera. *Paramatta-vinicchāya and Paramattha-vibhavini-vyakhya.* Colombo: Vidya Sagara Press, 1926.

Dhirasekera, Jotiya. (editor in chief) *Encyclopaedia of Buddhism.* Vol. IV, Fascicle 1: Causality-Cittaviduddhi. Sri Lanka: Published by the Government, 1979.

Eliade, Mircea. *Encyclopedia of Religion.* Vol. 14, New York: Macmillan Publishing Company, 1987.

Hare, E.M. (translator) *The Book of Gradual Sayings (Aṅgutara Nikāya) Vol. IV.* Oxford: Pāli Text Society 1935, 1955, 1965, 1978, 1989, 1995.

Horner, I.B. (translator) *The Middle Length Sayings (Majjhima Nikāya).* London: Pāli Text Society, Suttas 1-50 (1954, 1976), Suttas 51-100 (1957, 1970), Suttas 101-152 (1959, 1977).

Kashyap, Bhikkhu J. *The Abhidhamma Philosophy or the Psycho-Ethical Philosophy of Early Buddhism.* Vol. I, Delhi, India: Bharatiya Vidya Prakashan Press, 1982.

Kaviratna, Harischandra. (editor and translator) *Wisdom of the Buddha (Dhammapada).* Pasadena: Theosophical University Press, 1980.

Law, Charan Bimala. (translator) *Designation of Human Types (Puggala-Paññatti).* London: Pāli Text Society, 1922, 1979.

--*The Debates Commentary (Kathā-vatthu).* London: Pāli Text Society, 1940, 1988.

Ledi, Sayadaw. *Buddhist Philosophy of Relations (Paṭṭhānaveddesa Dīpanī).* Ceylon: Buddhist Publication Society (Wheel Publication No. 331/333), 1935, 1986.

--*Anattā-The Three Basic Facts of Existence, III Egolessness*. Kandy: BPS (Wheel Publication No. 202/203/204), 1974,1984.

--*Bodhipakkhiya Dīpanī - The Requisites of Enlightenment.* Colombo: Buddhist Publication Society (Wheel Publication No. 171/174), 1971, 1983.

--*Cetusscca Dīpanī - Manual of the Four Truths.* Colombo: BPS, 1971.

--*The Manuals of Buddhism-The Expositions of the Buddha-Dhamma.* Delhi: Sri Satguru Publications, 1997.

--*Maggaṅga Dīpanī - Manual of Constituents of the Noble Path.* Rangoon: BPS, 1961, 1984.

--*The Noble Enlightened Path and its Factors.* Rangoon: BPS, 1977
Mahasi Sayadaw. *Nibbānapatisamyutta Katha (of the Nature of Nibbāna).* Rangoon: Burma American Buddhist Association, Inc., 1981.

--*Vipassanā Dīpanī - The Manual of Insight.* Kandy: BPS (Wheel Publication No. 31/32), 1961, 1975, 1986.

Malalasekera, G.P. (editor) *Dictionary of Pāli Proper Names, 2 Vols.* London: Buddhist Society Library Publications, 1938, 1974.

Malalasekera, G.P. (editor) *Encyclopaedia of Buddhism.* Fascicule: A-Aca - Cittavisuddhi, Ceylon: Government of Ceylon Publication, 1961.

--*The Pāli Literature of Ceylon.* Colombo: M.D. Gunasena, 1928, 1958.

Mason, Francis, D.D. *Kachchayano's Pāli Grammar with Chrestomathy and Vocabulary.* Delhi: Sri Satguru Publications, 1868, 1984.

Mazuno, Kagen. *"Abhidhamma Literature."* *Encyclopaedia of Buddhism.* Fasc 1. Ceylon: Government of Ceylon, 1961.

Mon, Dr. Mehm Tin. *The Essence of Buddha Abhidhamma.* Yangon: Mya Mon Yadanar Publication, 1995.

Morris, Richard Georg Landsbury, Rhys Davids (editors). *Puggala-Paññatti, Puggala Paññatti-Aṭṭhakatha.* London: Pāli Text Society, 1972.

Muller, Ed. *Simplified Grammar of the Pāli Language.* London: Pāli Text Society, 1884, 1905.

--(editor). *Questions of King Milinda (Milindapañhā).* Vol. 36. Delhi: Sacred Books of the East, 1890, 1965, 1969, 1975, 1982, 1988, 1992.

Muller, Max F. (translator) *Dhammapada.* London: Sacred Books of the East, 1870. Oxford: 1881. New York: 1887. Delhi: 1980.

Ñāṇamoli, Bhikkhu and Bikkhu Bodhi. (translators) *Middle Length Discourses of the Buddha-Majjhima Nikāya.* Boston: Wisdom Publications 1995.

--*The Dispeller of Delusion (Sammohavinodani-Commentary on the Vibhaṅga) Vols. I & II.* London: Pāli Text Society, 1979, 1987.

--*The Path of Purification (Visuddhimagga).* Kandy: Buddhist Publication Society, 1956, 1975, 1976.

--*The Buddhas Words on Kamma.* London: BPS, 1977.

--Nārada, Mahathera and Bikkhu Bodhi. (general editors). *A Comprehensive Manual of Abhidhamma (Abhidhammattha Sangaha).* Sri Lanka: Buddhist Publication Society, 1993.

--*The Manual of Abhidhamma.* Colombo: Buddhist Publication Society, 1956, 1968, 1970, 1975.

--*Guide to Conditional Relations - Part I and II (Paṭṭhāna).* London: Pāli Text Society, 1979.

--*Discourse on the Elements (Dhātu-Kathā).* London: Pāli Text Society, 1962, 1977.

Nyanatiloka, Mahathera Bhikkhu. *Buddhist Dictionary-Manual of Buddhist Terms and Doctrines.* Sri Lanka: Buddhist Publication Society, 1988.

--*A Guide through Abhidhamma Piṭaka.* (A Synopsis of the Philosophical Collection belonging to the Buddhist Canon followed by an essay on Paṭicca-Samuppāda). Ceylon: Buddhist Publication Society, 1938, 1957.

--*Words of the Buddha.* Colombo: Buddhist Publication Society, 1907, 1980.

Nyanaponika, Venerable. *Abhidhamma Studies,* Colombo: Buddhist Publication Society, 1949.

--*Aṅguttara Nikāya - An Anthology - Parts I, II, III.* Ceylon: Buddhist Publication Society, 1891.

--with Hellmuth Hecker. *Great Disciples of the Buddha-Their lives, their Works, their Legacy.* Boston: Wisdom Publications, 1997.

Perera, H.R. "*Anuruddha (5).*" *Encylopaedia of Buddhism. Fasc. 4.* Ceylon: Government of Ceylon, 1965.

Power, Ernest Erle. *Path of the Elders. A Modern Exposition of Ancient Buddhism.* Madras, India: Theosophical Publishing House, 1928.

Rhys Davids, Caroline A.F. *The Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇī).* New Delhi: Munshiram Manoharlal, 1900, 1996.

Rhys Davids, T.W. *Buddhist India (Story of the Nation Series).* London: Pāli Text Society, 1903.

--*Buddhist Psychology (Quest Series).* London: Pāli Text Society, 1914.

--(translator) *Buddhist Manual of Psychological Ethics (Dhammasaṅganī),* London: Oriental Translation Fund, New Series, XII, 1923. London: Pāli Text Society, 1974.

--(editor) *Dukapatthāna.* London: Pāli Text Society, 1906.

--(editor) and Maung Tin (translator) *Expositor (Aṭṭasālinī),* London: Pāli Text Society, 1920, 1921.

--*Kindred Sayings-A Translation of the Saṁyutta Nikāya Vol. I.* Oxford: 1917, 195, 1989, 1993, 1996.

--*Kindred Sayings-A Translation of the Saṁyutta Nikāya Vol. II.* Oxford: Pāli Text Society, 1922, 1952, 1972, 1982, 1990, 1994, 1997.

--and William Stede. *Pāli-English Dictionary.* Delhi: Motilal Banarsidass Publishers, 1921, 1925, 1993.

--and S.Z. Aung (translators). *Points of Controvery- A Translation of the Kathavatthu.* London: Pāli Text Society, 1915, 1979.

--*Psalms of the Brethren-A Translation of the Theragāthā.* London: Pāli Text Society, 1913.

--*Psalms of the Sisters-a Translation of the Therigāthā.* London: Pāli Text Society, 1909, 1964 with Norman II, as *Poems of Early Buddhist Nuns.* London: PTS, 1989.

--and Georg Landsburg (editors) *Puggala-Paññati (Aṭṭhakātha).* London: PTS 1989.

--(editor) *Tikapaṭṭhāna (*with commentary), I, II. London: Pāli Text *Society, 1921-1923.*

--*Questions of King Milinda (2 Vols).* New York: Sacred Books of the East, 1890, 1894, 1969, 1975

Sumangala, S. (editor) *Dhammapada* London: Pāli Text Society, 1914

Thera, Soma. *The Way of Mindfulness-The Satipaṭṭhāna Sutta Commentary.* Kandy: BPS, 1941, 1949, 1967, 1975, 1981.

Thittila, Ashin. *Essential Themes of Buddhist Lectures.* Rangoon: Department of Religious Affairs, 1987.

--(translator) *Book of Analysis - Vibhaṅga.* London: Pāli Text Society, 1969.

Tin, Pe Maung. (translator) *The Expositor (Aṭṭhasālinī) Vol. I, II.* London: Luzac and Company, LTD for the Pāli Text Society, 1920, 1958, 1976.

--*The Path of Purity.* London: Pāli Text Society, 1922, 1931, 1975.

U-Nārada, Mahā Thera. *The Dhammapāda-Pāli Text and Translation with Stories in Brief and Notes.* Taiwan: Corporate Body of the Buddha Educational Foundation, 1963, 1972, 1978, 1993.

--*The Buddha and His Teachings.* Singapore: Singapore Buddhist Meditation Center, 1973.

--*Paṭṭhāna Vol. I.* Oxford: Pāli Text Society, 1992.

--*Paṭṭhāna Vol. II.* Oxford: Pāli Text Society, 1993.

Van Gorkam, Nina. *Abhidhamma in Daily Life.* Bangkok: Dhamma Study Group, 1975.

Walshe, M.O' C. *Pāli and the Pāli Canon.* London: English Sangha Trust, 1968.

Walsh, Maurice. *Thus Have I Heard (Dīgha Nikāya).* London: Wisdom Publications. 1987.

Warder, A.K.. *Introduction to Pāli.* Oxford: Pāli Text Society, 1995.

--*Pāli Metre.* London: Buddhist Publication Society, 1967.

Watanabe, Fumimaro. *Philosophy and Its Development in the Nikāyas and Abhidhamma.* Delhi: Motilal Banarsidass, 1983.

Win, Sao Htun Hmat. *Basic Principles of Burmese Buddhism.* Rangoon: Department of Religious Affairs, 1985.

Woodward, F.L. (translator). *The Book of Gradual Sayings (Aṅguttara Nikāya).* London: Pāli Text Society, 1932, 1979.

--Nipātas 1-3, 1932, 1979.

--Nipāta 4, 1933, 1982.

--Nipātas 5-6, with E. Hare (translator) 1934, 1988.

--Nipātas 7-9, 1935, 1979.

--Nipātas 10-11, 1936, 1972.

--and E. Hare, K.R, Norman, A.K. Warder, H. Siddhātissa, I. Fisher (editors) *Pāli Tipitakaṁ Concordance.* London: Pāli Text Society, 1952, 1955, 1956, 1963, 1975

--*The Book of Kindred Sayings (Saṁyutta Nikāya) Vol. III.* Oxford: PTS, 1925, 1954, 1975, 1992, 1995.

--*The Book of Kindred Sayings (Saṁyutta Nikāya). Vol. IV.* Oxford: Pāli Text Society, 1927, 1956, 1972, 1980, 1993, 1995.

--*The Book of Kindred Sayings (Saṁyutta Nikāya). Vol. V.* London: PTS, 1930, 1956, 1965, 1979, 1990, 1994, 1997.

Secondary Sources

Allen, G.F. *The Buddha's Philosophy.* London: Buddhist Society Library Publications, 1959.

Argaud, J. The Eastern Religions – Hinduism, Buddhism, Taoism – New Approaches," (French) *Études Théologiques et Religieuses* Vol. 71, (1996): 423-438.

Blackmore, T. "Essays on the History of Buddhism in Burma," *Journal of the Royal Asiatic Society* Vol. 39, (1991): 252-255.

Bechert, H. and R. Gombrich. (editors) *The World of Buddhism: Buddhist Monks and Nuns in Society and Culture.* London: Buddhist Society Library Publications 1984.

Boyd, J.W. "Desire, Death and Goodness - The Conflict of Ultimate Values in Buddhism," *Journal of Asian Studies* Vol. 50, (1991): 881-887.

Brewster, E. A. *The Life of Gotama the Buddha, Compiled Exclusively from the Pāli Canon.* London: Buddhist Society Library Publication, 1926, 1956.

Brook, T. "Curators of the Buddha - Study of Buddhism under Colonialization," (Book by Lopez) *Journal of Asian Studies* Vol. 55, (1996): 425-428.

Brook, T. "Buddhism in Practice," (Book by Lopez) *Journal of Asian Studies* Vol. 55, (1996): 556-578.

Bootzin, Richard, Loftus, Zajonc. *Psychology Today.* New York: Random House, 1975, 1979, 1983.

Brown, Kerry and Joanne O'Brian. *The Essential Teachings of Buddhism.* London: Pāli Text Society, 1989.

Burford, G.G. "Believing and Seeing - The Roles of Faith, Reason and Experiences in Theravādan Buddhism," *Horizons* Vol. 17, (1990): 217-227.

Carrithers, Michael. *The Buddha.* Oxford: Buddhist Society Library Publication, 1983.

Carus, Paul. *The Gospel of Buddha-According to Old Records.* Tuscon: Omen Communications Inc. 1972, 1974, 1981.

Collins, S. *Selfless Persons-Imagery and Thought in Theravāda Buddhism.* Cambridge: Buddhist Society Library Publications, 1982.

Conze, Edward. *Buddhist Scriptures.* London: Penguin Books Publications, 1959.

--*Buddhist Texts Throughout the Ages.* Edited by Edward Conze. New Delhi, India: Nunshiram Monoharlal Publishers Pvt. Ltd., 1954, 1964, 1992.

--*Buddhist Thought in India.* London: Buddhist Society Library Publications, 1962.

--*The Way of Wisdom: The Five Faculties.* Colombo: Buddhist Publication Society, 1964.

Coomaraswamy, A.K. and I.B. Horner. (translators) *The Living Thoughts of Gotama the Buddha.* Delhi: Motilal Banarsidass, 1948, 1956, 1982.

Cousins, L.S. "Earliest Buddhist and Madhayamaka," (Book by Reugg and Schmithausen) *Indo-Iranian Journal* Vol. 38, (1995): 76-79.

De Jong, J.W. "Theravādan Buddhism," *Indo-Iranian Journal* Vol. 32, (1989): 239-242.

De Silva, Padmasiri. *An Introduction to Buddhist Psychology.* New York: Macmillan Press Ltd., 1979.

Fog, F G. "Soteriology and Meditation of the Pāli Canon in the Socio-Religious Context of Early Buddhism," *Journal Temenos* Vol. 30, (1994): 35-58.

Fogiel, M. (editor) *Psychology Problem Solver.* New Jersey: Research and Education Association, 1980, 1993.

Frauwallner, Erick. (translated from German by S.F. Kidd and Ernst Steinkellner). *Studies in Abhidhamma Literature and the Origins of Buddhist Philosophical Systems.* Albany: State University of New York Press, 1995.

Gard, R.A.(editor). *Buddhism.* New York: Buddhist Society Library Publications, 1961.

Giles, J. "The No-Self Theory - Hume, Buddhism and Personal Identity," *Journal of Philosophy East and West* Vol. 43, (1993): 175-200.

Govinda, Lama Anagarika. *The Psychological Attitude of Early Buddhist Philosophy*. London: Rider and Company, 1969.

Guenther, Herbert V. *Philosophy and Psychology in the Abhidhamma*. Delhi: Motilal Banarsidass Publishers, 1974.

--and Leslie S. Kawamura. *Mind in Buddhist Psychology*. Berkeley, California: Dharma Publishing, 1975.

Hall, Manely P. *Buddhist Psycho-Therapy*. Los Angeles, California: The Philosophical Research Society Inc. 1967.

Harding, H. "Theravāda Buddhism - A Social History from Ancient Benares to Modern Colombo," *Journal of Contemporary Asia* Vol. 20, (1990): 407-408.

Hoffman, E.J. "Rationality and Mind in Early Buddhism," *International Review in the History of Religions* Vol. 39, (1992): 252-255.

Hoffman, E.J. "Rationality and Mind in Early Buddhism," *Journal of History of the Behavioral Sciences* Vol. 26, (1990): 249-253.

Jackson, R.R. "The Awakening of the West - The Encounter of Buddhism and Western Culture," (Book by Batchelor) *Journal of Asian Philosophy* Vol. 6, (1996): 73-77.

Jayatilleke, K.N. *The Early Buddhist Theory of Knowledge*. London: Buddhist Society Library Publication, 1963.

--*The Message of the Buddha*. London: Buddhist Society Library Publications, 1975.

Johansson, Ruse E.A. *The Psychology of Nirvana*. London: Buddhist Society Library Publication, 1969.

--*Pāli Buddhist Texts*. London: Curzon Press Ltd., 1981.

Jung, Carl G. *Alchemical Studies*. New Jersey: Princeton University Press-Bollingen Series XX, 1967, 1970, 1976, 1983.

--*Aion-Researches into the Phenomenology of the Self*. New Jersey: Princeton University Press-Bollingen Series XX, 1959, 1968, 1970, 1973, 1975, 1978.

--*Two Essays on Analytical Psychology*. New Jersey: Princeton University Press-Bollingen Series XX, 1966, 1970, 1975, 1977.

--*The Archetypes and the Collective Unconscious.* New Jersey: Princeton University Press-Bollingen Series XX, 1969, 1968, 1971, 1975, 1977, 1980, 1990.

Kailber, L. "Virtuosity, Charisma, and Social Order - A Comparative Sociological Study of Monasticism in Theravādan Buddhism and Medieval Catholicism," (Book by Silber) *Journal of Sociology of Religion* Vol. 57, (1996): 214-215.

Kalupahana, David. *The Principles of Buddhist Psychology.* New York: State University Press, 1987

Karundasa, Y. *Buddhist Analysis of Matter.* Colombo: Dept. of Cultural Affairs, 1967.

Katz, N. *Buddhist Images of Perfection.* Delhi: Buddhist Society Publications, 1982.

Kornfeld, Jack. *Living Buddhist Masters,* Santa Cruz: Buddhist Publication Society, 1977.

Korupski, T. "Earliest Buddhism and Madhyamaka," (Book by Ruegg, Schmithausen) *Journal of the Royal Asiatic Society* Vol. 6, (1996): 275-276.

La Vallee Poussin, Louis de. *Abhidharmakośabhāsayam.* Berkeley, California: Asian Humanities Press, 1988.

--(translator) *L'Abhidharmakośa de Vasubandhu I-IV.* Paris: Société Belges d' Études Orientales, 1923, 1931.

Lamotte, E. *Histoire du Buddhisme Indien,* Louvain: Buddhist Society Library Publications, 1958, 1967.

Lieherman, E.J. "Buddhism and the Art of Psychotherapy," (Book by H. Kawai) *Hawaiian Library Journal* Vol. 121, (1996): 141-147.

Lopez, Donald. *Buddhist Hermeneutics.* Honolulu: University of Hawaii Press, 1988.

--*Buddhism in Practice.* (edited by D. Lopez). Princeton Readings in Religion series. Princeton, New Jersey: Princeton University Press, 1995.

Loy, D. "Avoiding the Void - The Lack of Self in Psycho-therapy and Buddhism," *Journal of Transpersonal Psychology* Vol. 24, (1992): 151-179.

Martin, R.C. "Religions of the World - A Journal through Africa, Meso-america, North-America, Judaism, Christianity, Islam, Hinduism, Buddhism, China and Japan," (Book by B.H. Earhart) *Journal of Near Eastern Studies* Vol. 55, (1996): 157-198.

Nanajivaho, Bullen, Story, Gorham and Nyanaponika. *Essays on Kamma and Its Fruit.* Sri Lanka: Buddhist Publication Society, 1975.

Ñāṇamoli, Bhikkhu (translator) *The Life of Buddha.* Colombo: Buddhist Publication Society, 1964, 1972.

Nanananda, Venerable. *Concepts of Reality in Early Buddhist Thought.* Kandy: Buddhist Publication Society, 1971.

Nārada, Mahāthera. *The Buddha and His Teachings.* Sri Lanka: Buddhist Publications Society. 1973.

Nyanaponika, Venerable. *The Heart of Buddhist Meditation.* London: Buddhist Society Library Publications, 1962

Nyanaponika, Venerable. (editor). *Pathways of Buddhist Thought.* London: Buddhist Society Library Publications, (Wheel Series), 1971.

Pande, G.C. *Studies in the Origins of Buddhism.* Delhi: Buddhist Society Library Publications, 1957.

Patterson, L.P. (in collaboration with William J. Alspaugh). *South Asian Civilizations-Bibliographic Synthesis.* Chicago· University of Chicago Press, 1981.

Payutto, Phra Prayudh and Grant A. Olsen (translators) *Buddhadhamma.* Albany: State University Press, 1995.

Pio, Edwina. *Buddhist Psychology-A Modern Perspective.* New Delhi: Abhinov Publications, 1988.

Piyadassi, Mahāthera. *The Spectrum of Buddhism.* Taiwan: The Corporate Body of the Buddha Educational Foundation, 1991.

Prebish, Charles S. (editor) *Buddhism-A Modern Perspective.* Pennsylvania: Penn State University Press, 1978-2nd Edition, 1975.

Prebish, C.S. "The Academic Study of Buddhism in the U.S. - A Contextual Demographic Framework Relative to Current and Contemporary Religious

Studies during the Academic Year 1992-93," *Current Analysis of Religion* Vol. 24, (1992-93): 271-278.

Prothero, S. "Modernism, Metropolitan Gentility and Academic Orientalism, A Mixing of Traditional Western Elements with Theravādan Buddhism," (Book by Olcott, Steele) *Journal of American Academy of Religion* Vol. 63, (1995): 281-302.

Rahula, Walpola. *What the Buddha Taught.* New York: Grove Weidenfeld, 1959.

Shumann, Hans Wolfgang. *Buddhism-An outline of its Teachings and Schools.* Wheaton, Ill: Quest Books, 1973, 1993.

Teich, Anne. *Blooming in the Desert - Favorite Teachings of the Wildflower Monk, Taungpulu Sayadaw.* Berkeley: North Atlantic Books, 1996.

Walker, A.R. "The Indigenous Religious and Theravādan Buddhism in Bon-Da-Tiu - A Dai-lue Village in Yunnan China," *Asian Folklore Studies* Vol. 53, (1994): 363-365.

Walters, J.J. "The Buddha Bad Karma - A Problem in the History of Theravadan Buddhism," *International Review of the History of Religion* Vol. 37, (1990): 70-95.

Warder, A.K. *Indian Buddhism.* Delhi: Buddhist Publication Society, 1980.

Welbon, G. *The Buddhist Nirvāna and Its Western Interpreters.* Chicago: Buddhist Society Library Publications, 1968.

Werner, K. "A Comparative Study of Early Buddhism and Kantian Philosophy," (Book by Weerasignhe) *Journal of Asian Philosophy* Vol. 6, (1996): 76-77.

Werner, K. "A New Light in Early Buddhsim," (Book by Gokhale) *Journal of Asian Philosophy* Vol. 6, (1996): 78-79.

Wiltshire, M. "Problems with Pacceka-Buddhas - Decoding Early Buddhism," *Asiatic Religious Journal* Vol. 23, (1993): 243-254.

Woolf, Henry Bosley (editor) *Webster's New Collegiate Dictionary.* Massachusettes: G & C Merriam Company, 1898, 1948, 1979.